

The Pentecostal

FILE COPY

EVANGEL

NOT BY MIGHT,
NOR BY POWER,
BUT BY MY SPIRIT,
SAITH THE LORD

PRICE 10 CENTS . . .

Weekly Voice of the Assemblies of God

. . . MAY 3, 1959



Receive POWER
Be WITNESSES...

MAY 10-17

PENTECOST CRUSADE

*We shall
receive power, after
that the Holy Ghost
is come upon you:
and ye shall be
witnesses unto me...
Acts 1:8*

**In this issue—
FEATURE ARTICLES ON
ASSEMBLIES OF
GOD SCHOOLS**

What Others Are Saying

"Learn about the most rapidly growing church in the world." This statement appeared in a London magazine (*World Christian Digest*) in February in connection with an article by R. M. Riggs, General Superintendent of the Assemblies of God in the U.S.A. The article, reprinted from the *Evangel*, was entitled, "Pentecostal Churches Are Different."

This editorial treatment is typical of the publicity the Pentecostal movement has been receiving in many different parts of the world in recent months. There is an increasing recognition of the Pentecostal churches everywhere. During the assembly of the International Missionary Council in Ghana, the accomplishments of the Pentecostals were cited by one of the speakers, Canon M. A. C. Warren. In his address to the representatives of the leading Protestant denominations and mission boards throughout the world he said:

"Only the other day, in Ibadan, I was talking with a number of Anglican missionaries and discussing the very rapid progress of the Pentecostal sects in Nigeria. There has been notable progress, demonstrable to the point that when you travel you see the innumerable churches which carry the name of one or other of the Pentecostal groups. I was enormously encouraged to hear missionaries say that, for all their disagreement with much that was being said and done, the fact remained that they were bringing men and women out of paganism to Christ; to a Christ who was saving men and women from the fear of heathenism. That was a most encouraging judgment by a group of Anglican missionaries, who one might expect to be biased against the Pentecostal expression of faith. . . ." (This is part of a lengthier quotation from the official minutes of the assembly that appears in the latest issue of Donald Gee's excellent quarterly magazine, *Pentecost*.)

Dr. Henry P. Van Dusen says in *Christianity and Crisis*: "By far the most spectacular growth of the Christian Church today is found, not among the old established churches, but among those usually termed Pentecostal." Dr. Van Dusen, who is chairman of the Joint Committee of the World Council of Churches and the International Missionary Council, says one of the distinguishing characteristics of the Pentecostal churches is their "strong emphasis upon the Holy Spirit—the neglected 'step-child' of traditional Protestant theology, as the immediate potent presence of God within the individual soul and in the Christian community." He goes on to say that "it is possible that future historians, looking back in a perspective which we cannot possess, will declare that what is taking place under our eyes today is a new reformation, comparable to that of the sixteenth century, from which will emerge a third major type and branch of Christendom."

If we may paraphrase a solemn scripture we would borrow some of Peter's words and say, "Seeing then that all these things are being said about us, what manner of persons ought we to be in all holy conversation and godliness, looking ever to Jesus and hastening unto the whitened harvest fields. . . ."

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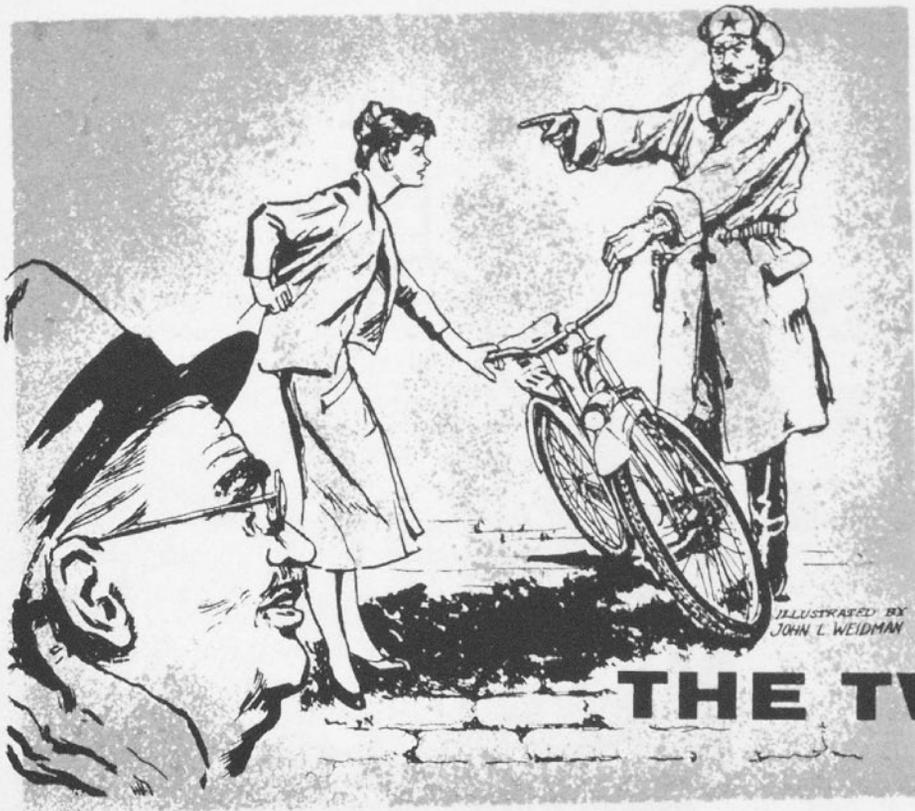
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THE TWO CROSSES

by Anne Sandberg

PASTOR JULIUS KRAMER PACED THE floor of the tiny room he called home. He always "prayed on his feet" when disturbed. Since all Germans living in Poland were compelled to move to Germany, he had been pastoring a large church in Danzig. After the Communists swarmed in, life became such a nightmare of suffering that his sensitive spirit was almost crushed. But a pastor must forget his own griefs while consoling others.

He tried to pray. He needed spiritual help; his people needed it. But it was difficult to blot out vivid mental pictures—like the bicycle incident he had recently witnessed.

The young woman had been riding down the street when a Russian soldier leaped off his battered bicycle and seized hers.

"Give me," he demanded in broken German.

Defiantly she replied, "You can't have it!"

The soldier puckered his face like an angry child, then his eyes burned in astonished rage.

"You say 'no' to me! Give, or I kill!" he shouted, reaching for his gun.

Julius Kramer, watching from a distance, stepped forward and pled with the woman. "Fraulein, I am a minister. You'd better give him your bicycle..."

The woman burst into tears. "No, I need it!"

Kramer, who also spoke Russian, turned to the soldier. "*Tovarisch* (friend), let her keep it. She needs it badly."

Surprised to hear his native tongue, the Russian calmed momentarily, then shouted: "If she needs a bicycle, she can have mine." With a mocking "*spasiebo*" (thank you), he haughtily rode away on the new bicycle.

After he had disappeared the woman spat. "Beast! Coward! So this is the liberation you promised!"

"Careful," the pastor warned. "You are endangering your life."

"Who cares?" she said. "Death is preferable to this."

"It may be," replied the minister, "but not—Siberia."

Looking around with terror she whispered. "Yes—not—Siberia."

"Give God thanks," continued the pastor, "that you escaped today."

"God!" the woman cried scornfully. "What kind of God is He, who permits such continual torment?"

"Do not blame God. Another power is responsible. God loves you and wants to give you consolation through fellowship with the Lord Jesus Christ." He spoke guardedly, his eyes darting about to see if they were being observed.

"We must part, but I would be

happy to have you visit my church some day."

The minister paced more rapidly in his room, as he remembered the woman. But even while praying for her, bitterness pounded against his soul, seeking entrance. Repeating the Lord's prayer, he faltered, "... and forgive us our sins, as we forgive those that sin against us..."

"O Lord, how can I forgive?" he cried, as another picture flashed into his mind—one that a thousand years could never erase.

Twenty Christians had gathered in a home. Discovering them, the Communists herded the ten men into the hog barn and prepared to burn them alive. As anguished wives implored

mercy, the men were finally released. But while their hearts were still bursting with gratitude, their husbands were shot before their eyes.

Attempting to brush away this scene, the pastor's heart almost yielded to hatred. But he prayed on.

"For if ye forgive not men their trespasses, neither will your Father which is in heaven forgive you your trespasses."

Why did these scriptures enter his mind? What was the Holy Spirit requiring?

"Love your enemies." How well he remembered these verses. He had often preached on them in the days of peace so many eternities ago. "Pray, forgive, love." As his prayer deepened, he felt an influx of divine strength.

But, once again another image almost obliterated his prayer. There had been so many of his congregation mistreated, killed—sent to Siberia. It was wound upon wound, until his heart felt mangled.

It had happened to a beloved friend. Julius Kramer shuddered as he remembered how they had burst into the room and, without provocation, shot his friend.

It seemed impossible to pray now. Then he thought of the prayer of Jesus: "Father, forgive them; for they know not what they do."

(Continued on page nineteen)

Summit Meeting

More important than top-level conferences of world leaders is the summit meeting to which everyone is called.

by Evangelist Louise Nankivell



TODAY A JITTERY WORLD BALANCES precariously on the brink of war. The possibility of a "Berlin blowup" presents the gravest danger since World War II. Big power talks are under way to help settle major East-West differences. Deliberations cover a range of subjects including the Berlin situation and related European problems. Eventually there is to be a summit gathering of heads of government. But a question arises as to what will be the outcome of these meetings and what benefits can accrue through any kind of parley, even at the summit level.

The idea of top-level conferences is not new in the annals of history. The greatest summit meeting of all time took place in Bible days on the mount of transfiguration. Three Gospels give us the record. The New Testament narratives disclose the greatest Person, the greatest representatives, the greatest subject, and the greatest Voice.

Jesus took some of His top men from earth—Peter, James, and John—up with Him to a high mountain, and brought down two of His top men from heaven, Moses and Elijah, to participate in this summit meeting. Centuries before, Moses the law-giver had participated in a most profitable high-level conference with the Lord on the summit of Sinai. And Elijah, the fiery prophet, had heard the still small voice

when he stood before the Lord and communed with Him on Horeb, the mount of God! Now, Moses and Elijah were talking with the radiant Christ, so bathed in transcendent glory that His face was shining as the sun and His garments were flashing with an unearthly whiteness.

Notice that Moses and Elijah did not merely listen; they TALKED with Christ. The main topic on the agenda in that crisis hour concerned an impending event, that for which Christ had become incarnate, that without which there would have been no redemption for you and me; namely, *Christ's death*.

Jesus had a job to do in conjunction with the world's basic problem—the problem of man's sin. And for the joy of bringing "many sons unto glory" He pressed forward with holy determination to finish it. He would deal with the sin question and answer it once and forever so that every seeking soul to the ends of the earth might find pardon and cleansing from all sin through His blood.

You and I have no choice but to die (if Jesus tarries) but Christ chose to come into the world for the EXPRESS PURPOSE of dying. In no sense did He come to an end as martyr to a cause. He VOLUNTARILY submitted to the ordeal of death. He tells

us in His own words, "I lay down my life that I might take it again. NO MAN TAKETH IT FROM ME, but I LAY IT DOWN OF MYSELF. I have power to lay it down, and I have power to take it again" (John 10:17, 18). The "laying down" of His life was the "offering up" of Himself as a sacrifice for sin. Jesus knew there was no other way of obtaining eternal salvation for men.

That summit meeting beggars description. It is just too exciting to come to an end. The conference is running in high gear when Peter blurts out impulsively: "Lord, we can't leave this place. Let's build three tabernacles—one for you and one for Moses and one for Elijah—and stay here." He has lost sight of the struggling souls at the foot of the mountain. But soon Jesus will be taking Peter and the two other disciples back to the valley where an agonizing father is pleading help for a demon-possessed son.

Jesus still has those who are very close to Him. And sometimes He takes us up into a top-level experience of refreshing and revelation. He gives us a lift. We are thrilled beyond words! Right in our glory, almost as foolishly as Peter, we want to remain in the rare atmosphere of some mountain-peak experience of inspiration and ex-

(Continued on page twenty-eight)

What we cultivate grows; what we neglect dies. This is disturbingly true in every phase of the Christian life.

THE DIVINE LAWS OF EXPANSION and contraction are set forth clearly in the parable of talents. "For whosoever hath, to him shall be given" is the law of expansion; and "whosoever hath not, from him shall be taken away even that he hath" is the law of contraction (Matthew 13:12). These words are among the favorite expressions of Christ. He used them again and again. He meant them to be ruling principles of His kingdom, and He wished His disciples to be familiar with them.

In the early days of His ministry Jesus taught seven parables setting forth the mysteries of the kingdom (Matthew 13). When His disciples asked Him for an explanation He replied, "It is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given." Then He set forth these two laws of expansion and contraction. In other words, because the disciples had the light they would receive more and more light, while those in darkness would lose even that light which they appeared to have.

We find the same application in the Gospel of Luke where Christ follows His admonition to "Take heed therefore how ye hear" by setting forth these same laws. In other words, he who gives heed to his hearing and understanding shall increase more and more in wisdom; while he who does not will lose what little wisdom he seems to have.

Jesus restated this same principle on other occasions, too. We can show the meaning of Christ by saying that in all the affairs of men and the universe, the law of expansion and the law of contraction are two controlling principles. They are just as real as any of the laws of nature, such as the law of gravity, for instance.

There are some people who revolt at this very idea and call it rank injustice. They insist that instead of saying, "To him that hath shall be given," it should be, "From him that hath shall be taken away and given to him that hath not." They insist that is the only way to reach equality. But is life's chief purpose to create equality—to make certain that everyone has the same number of shoes, the same kind of house, and the same amount

TWO DIVINE LAWS

by Wouter Van Garrett

of money? If so, then it is an injustice to give to him who has and to take from him who has not.

But, after all, there can be a greater injustice than that. Equality like that would represent the law of the cyclone which reduces everything to the same level. Why should we take from the sober man to give to the drunkard, or from the honest man to give to the cheat, or from the industrious man to give to the laggard, or from the careful to give to the careless? Surely there would be a cruel travesty of justice in that kind of arrangement. The great need is not for a law that levels, but for one that develops—one that rewards ambition, honesty, and knowledge. That is not only pure justice but also perfect love.

Here we come face to face with a natural law, which is just as applicable in the spiritual world: what we use develops, what we do not use we lose. This is certainly true of our talents, of our conscience, and our search for God. If we seek after Him diligently and earnestly we shall find him; if we decline to look for Him the light which was in us will turn to darkness. All desire to find Him will slowly disappear.

What we cultivate grows; what we neglect dies. This is disturbingly true of the deeper experiences of life. He who lisps a hurried petition as he stumbles into bed, or crawls into bed without kneeling to pray, will soon discover that he no longer feels the im-

pulse to pray. On the other hand, he who finds time to talk with Christ, no matter what the circumstances, soon finds that his regular periods of intercession are the most precious in his entire day.

The same principle holds true also in the realm of giving, which is one of the great graces of Christian character and must never be neglected. The more we bring to God a reasonable part of what He has given us the more we will feel the impulse to be generous. And the more man shrinks from exercising the generous spirit the more he will feel justified in withholding. And the more selfish and self-centered we become, the less the Spirit of Christ will operate in our lives.

The whole thing boils down to this: our reward is not according to the gain which is made by any talents committed to us but according to the quality of soul by which we reveal our faithfulness. Whether we regard our Christ as a demanding Christ or as a giving Christ will determine whether our religion is one of fear or one of love. If we believe that our Lord is a demanding and hard Master we will bury our talent; but if we believe Him to be a giving Lord we will render to Him His own with joy and with increase.

And the greatest reward we can ever receive for our faithfulness and loyalty is to hear the words, "Well done, thou good and faithful servant" (Matthew 25:21). ◀◀



Why I Believe in Bible Schools

by Donald Gee

SOME PEOPLE SINCERELY BELIEVE that Bible schools are unnecessary. That is exactly what I used to say for many years—and I believed it too! It is a fitting irony that in the providence of God I now find myself serving as the principal of such an institution.

What made me talk like that? I must make it clear that I dare speak only for myself. What I have to confess may not apply in the least to my friends who still affirm that Bible schools are unnecessary. But looking back now I know that in my case there was an unrecognized element of pride in what I said. I foolishly felt that I was doing pretty well in the ministry. In my heart I was saying, "See what I have done without going to any Bible school."

More solid ground for saying that Bible schools were unnecessary was the fact that in those pioneering days of the Pentecostal Movement there were several rugged old pioneers who had never been to any Bible schools but were doing solid work for God. A few of them were "unlearned and ignorant men" in the most literal sense

of the words. What must be plainly understood, however, is that they were men of strong natural intelligence and ability. Moreover the baptism in the Holy Spirit had given them such a passionate love for the Bible that it would hardly be too much to affirm that in certain aspects of scriptural knowledge in which they specialized they became true scholars. If they were self-taught, they certainly were not ill-taught. But they were exceptional men, doing exceptional work.

Truth requires us to admit that alongside them were scores and scores of other men who accomplished little through sheer lack of ability. Most of them were good and faithful, but their talents were extremely limited. It is a sad fact that under their stilted ministry little groups of people, gathered by the first flush of the novelty of Pentecost, gradually dwindled and died. These would-be leaders of assemblies had neither the knowledge of the Word, nor an understanding of how to obtain that knowledge, nor yet the ability to pass on effectively the little they did know. Unhappily they

sometimes took refuge in a fanatical idea that in some miraculous way their natural deficiency would be made up. That it never was became sadly apparent as time went on. The vital importance of a competent *ministry of the Word* to form strong assemblies was insufficiently recognized.

That period has passed. Conditions have changed. People today will not be satisfied with an incompetent ministry. The Pentecostal revival continues—God be praised! But it is as true as ever that companies of people gathered by the first glow of the supernatural in healing campaigns and in gifts of the Spirit will never be held and built up into solid Assemblies of God, except by the ministry of the Word. There is no substitute.

Several of the younger men of my generation who gradually rose to positions of leadership without going to a Bible school did so because they enjoyed the inestimable boon of growing up to spiritual maturity in a strong local assembly under the ministry of a gifted pastor and teacher. It remains happily true that where a young

Evangel Student Signs Contract

Lavera Cathcart, a member of Evangel College's first graduating class, is shown signing a contract to teach in public school. Beginning next September, Miss Cathcart will teach in one of the elementary schools in Topeka, Kansas.

Of the 35 members of Evangel's class of '59, Miss Cathcart and 22 others plan to teach. They will receive their bachelor's degrees in commencement exercises May 28.

With the other Evangel seniors majoring in education, Miss Cathcart is now practice-teaching in the Springfield public

school system. Her major is elementary education. Majors in secondary education, physical education, business education, music education, and art education are also offered by Evangel College.

Miss Cathcart received the Dean's Award, given to the young woman and young man maintaining the highest scholastic averages at Evangel, for two consecutive years. Before entering Evangel she worked as secretary to the county superintendent of schools in Topeka, Kansas, and was a member of the First Assembly of God, now pastored by Paul Lowenberg.



person today can enjoy a similar privilege he is blessed with a sphere of training second to none. But what of the great number of our young people who are denied that privilege? A Bible school can meet their need in a precious way and set them on a path of great usefulness in the Kingdom of God. It is little short of a crime to dissuade and hinder them because of vague prejudices against schools.

May the day never come when the only possible route to our pulpits runs through an official Bible school. The writer, at least, intends to stand firm, by God's help, for a Pentecostal ministry based on the anointing of the Spirit as the supreme essential—school or no school. But it is rank folly and blind prejudice to deny to the choicest of our youth the opportunity to sit at the feet of those whom all the churches recognize as being set by God in the Church to be teachers. For every Christian who can arrange it, some Bible school training will provide a spiritual enrichment for a lifetime.

A Bible school fulfills a much deeper function than merely imparting knowledge. It is a training ground for character. That is something I never understood in former years. Although the same is true of life in a good assembly, it is true in quite a different way of a school. It is often hard at first for students unaccustomed to discipline and an ordered way of life to learn the lessons of co-operation and teamwork, but this phase of Bible school alone is of untold benefit to those who hope to go out to work with others either in the homeland or in foreign ministry. In the truest sense, all Christian work is *teamwork*. And the finest lessons learned in any Bible school worthy of the name are not those on the curriculum: only after the student has left are they truly appreciated.

—Redemption Tidings

Answering the Infidel

Replying to an infidel who had mailed him some literature, one Christian gave the following answer:

"My dear sir, if you have anything better than the Sermon on the Mount, the story of the Prodigal Son; or if you have any code of morals superior to the Ten Commandments; if you can supply anything that will throw more light on the future and reveal to me a Father more merciful and kind than the New Testament does, please send it along."

There was no answer.



Our Colleges — Born in Revival

BY N. J. THOMPSON
Porterville, Calif.

"COMMENCEMENT EXERCISES WERE cancelled at State College, due to a controversy over whether prayers should be offered during the program." Thus ran an item in a religious magazine.

Then the *Evangel* reported, "Establishment of a taproom for serving beer on the University of Michigan campus was suggested again recently by the dean of men..."

Thoughtful Christians shudder at the frequency of such signs of irreligion on our campuses. College students who want to throw off the restraints of religion, and their "progressive" professors who inspire such attitudes, would do well to reflect that America's colleges were built *by* revival and *for* revival.

The early colonists had Harvard, Yale, Princeton, the College of William and Mary, King's (later Columbia), Brown, Queen's College (later Rutgers), and Dartmouth. All were established under Christian auspices, as seats of religious learning, with theological studies dominating the regular college curriculum.

Harvard, oldest college in the United States, was busy training young men for the pulpit in the early 1600's. John Harvard, New England Puritan minister, left his 300-book library and estate toward the founding of a college to train colonist and Indian youth for the Puritan ministry. The school opened at New Towne, later Cambridge, Mass. Rev. Henry Dunster was president when the first class, nine students, graduated in 1642. The seating of a pronounced Unitarian in the chair of theology in 1805 so outraged the Congregational clergy that they

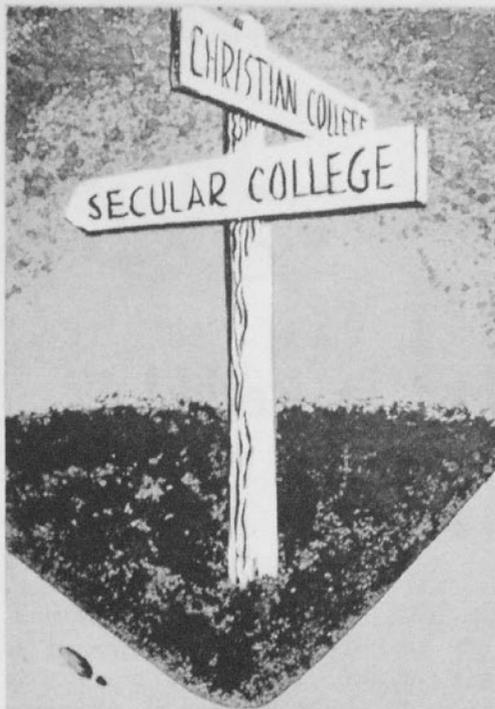
started Andover Seminary near Boston. In 1810, five Andover alumni, including Adoniram Judson, volunteered as missionaries. With their wives they sailed for India in 1812 as America's first missionaries to a foreign land. Phillips Brooks, who wrote the Christmas hymn, "O Little Town of Bethlehem," was a powerful religious figure while attending Harvard. He became Bishop of Massachusetts in 1891.

Named in honor of England's Protestant William III and his queen, the College of William and Mary, second oldest in the colonies, opened at Williamsburg, Va., in 1693. As early as 1617, attempts had been made to start a Christian college at Henrico, near Richmond, but failed because of marauding Indians. The charter by King William gave the college 20,000 acres of land and the tax on tobacco. Among its distinguished graduates were Thomas Jefferson, James Monroe, John Marshall, and Winfield Scott.

Yale was founded in 1701 by ten Connecticut clergymen. It was then the Collegiate School of the colony. Through the influence of Jeremy Dummer, a minister and Harvard graduate, valuable gifts of books and cash were made by Elihu Yale, wealthy English colonial official. James Pierpont, Jonathan Edwards' father-in-law, lectured at Yale as "professor of moral philosophy." The school was moved to New Haven in 1716, and two years later became known as Yale College. Ezra Stiles, famous Connecticut clergyman, tutored there for six years after his graduation, and headed the school for almost two decades.

As public morals declined, so did

(Continued on page twenty-two)



I TOOK THE WRONG ROAD

By ADA TRISSEL

Grand Junction, Colorado

FROM EARLY CHILDHOOD I HAD felt especially close to God and expected to serve Him in some special way. But when the time came for me to choose a college I took the wrong road. The counsel of secular high-school teachers overshadowed the bid of my church college and I chose a state college.

During my second year in college

I felt God's call to missionary service. But secular influences and the advice of my professors once more prevailed, so I stayed in my rut and ignored the call of God. Once out of God's will, I drifted farther away until I lost my faith completely, questioned the reality of God, doubted the Virgin Birth, the Resurrection, the Bible itself. Life became so meaningless that I would have committed suicide except for my respect for my Bible-reading, praying parents. All this time I was a "respectable church member," drifting from one modern church to another.

At last in desperation I cried out to God, "If you're real, show me!" I searched the Scriptures and begged for faith. After a year of seeking, God began to reveal to me His wondrous power. He literally dramatized the truths of the Bible to me in real-life experiences. After fifteen years of wearing glasses, my eyes suddenly were normal and I needed glasses no longer. Now I knew God had answered my cry. I knew He was real. My old faith began to come back.

About this time my Sunday School teacher told us the plan of salvation. It rang a bell with me. I began to wonder, "Is that what is wrong with me? Do I need to be saved?" God gave me little rest until in the middle of the night, with the side of the bathtub for an altar, I knelt before my Maker and asked Jesus to forgive me and come into my heart. (After all my proud years the very act of kneeling was a miracle in itself.) My load was lifted and my joy was indescribable.

Shortly after that, I felt again the call to Christian service. Now I was so overwhelmed by His love that I was completely broken. For days I wept, and though I was finally able to accept His forgiveness I will carry the heartache of fifteen wasted years for the rest of my life—*wasted because I had taken the wrong road in education.*

I became the first education director in our church's big expansion program of Christian education and launched whole-heartedly into that work. But my heart was hungry, and as I studied my Bible more intensely I found myself praying "to be used as Paul was used," and to be "filled with the Holy Spirit"—never realizing the magnitude of such a prayer.

As God began to answer, trials and testings came which resulted in a nerv-

ous breakdown. But this too was a part of God's plan to answer my prayer, I believe, because it opened the way for Assemblies of God friends to offer to "lay hands on the sick" and pray for my healing. In answer to their prayers God did heal me, and He also baptized me in the Holy Spirit! This experience brought mixed emotions—joy at being healed, not only of the nervous breakdown, but of a longstanding heart condition as well; and astonishment, even bewilderment, at praying in tongues.

Then followed much study of the Book of Acts, and much prayer. I was seeking the truth concerning this experience. Daily I prayed in tongues. Meanwhile my work in the field of Christian education increased. I served on district and state boards of my church. I had more and more speaking engagements. I was training religious workers in inter-church community schools. It seemed as though I were only furnishing the voice and the hands and feet, while the Holy Spirit did the work.

After two years of watching the Holy Spirit working so powerfully in my own life I was convinced that every Christian should know about this wonderful Pentecostal experience. The Lord showed me that the best way to testify of it was to go into the Assemblies of God church.

I obeyed, and find it a joy to be in a church with an old-fashioned altar of prayer, a church where the pure gospel is preached and where souls are prayed through to salvation. People who have grown up in the Pentecostal movement may not fully appreciate what we have, but as a director of Christian education in the Assemblies I find the Sunday School literature outstanding, and words cannot express my appreciation of the *Evangel*.

I am grateful to God for leading me back to Himself and then into the Pentecostal experience. I would do all in my power to prevent others from taking the wrong road as I did. We must help our youth grow strong in our doctrines and in Christian experience so that they can withstand temptations. Let us do everything in our power to promote our Assemblies of God colleges and to help our young people (financially) to attend.

(Endorsed by Kenneth R. Schmidt, pastor of First Assembly of God, Grand Junction, Colorado, where Mrs. Trissel is serving as Christian education director.)

URGENT!

**NEXT SUNDAY,
MAY 10, 1959 IS-**

DOUBLE-D-DAY

Your Response Will Determine How

we unite to meet our financial emergency in Christian education. \$150,000 is needed at EVANGEL COLLEGE. Additional funds are a must for our Bible Colleges.

On Double-Dollar-Day—

you will have opportunity to share in this co-operative effort by contributing at least \$1.00 to Evangel College and \$1.00 to the Bible College of your choice.

CONTAINERS ARE AVAILABLE FOR YOUR CONVENIENCE. SEND YOUR OFFERING THROUGH YOUR LOCAL CHURCH OR THE DISTRICT.

Double-D-Day

May 10, 1959

The General Presbytery, in emergency session, has declared the above date as Double-D-Day in order to provide opportunity for assisting our colleges in their current financial emergencies.

The suggestion is that a minimum gift of \$1.00 each be given for:

EVANGEL COLLEGE
and the
BIBLE COLLEGE
of your choice

Please return this container to your church on Double-D-Day (Sunday May 10). Arrangements have been made for your church to send all gifts to its district office and receive Co-operative Plan credit.

Pentecostan

THE GENERAL PRESBYTERY
J. R. Flower, Secretary
434 W. Pacific Street
Springfield, Missouri

I believe in training our Pentecostal youth today for places of leadership tomorrow. Here is my gift of \$_____ for **Evangel College**, and \$_____

for _____
(BIBLE COLLEGE OF YOUR CHOICE)

NAME _____
(PLEASE PRINT)

ADDRESS _____

CHURCH TO RECEIVE CO-OP CREDIT _____



After High School ... WHERE?

OUR YOUNG PEOPLE LOOK TO THEIR PARENTS AND SPIRITUAL LEADERS FOR ADVICE AS TO WHICH COLLEGE THEY SHOULD ATTEND.

BY **CORDAS C. BURNETT**

National Secretary, Department of Education

WITHIN A FEW WEEKS, SEVERAL thousands of our Assemblies of God young people will receive diplomas indicating their successful completion of four years' study in high school. In former years this was the extent of the average student's academic pursuits. Times have changed, however, with the result that the "commencement" service has become literally a commencement as far as educational endeavors are concerned. Once, to have finished high school was considered an achievement. Now the goal is to complete college, a fact which has resulted in increasing numbers of American young people enrolling in both public and private institutions of higher learning.

Our Assemblies of God young people's hearts throb with the same desires that have motivated youth of every decade and background. They face the future with all its concomitant problems with the same unbounded faith and optimism every generation before them has possessed. And they look to us—their parents and spiritual leaders—for counsel and guidance in the choice of the college they should attend.

Colleges may vary greatly in size and organizational structure, but basically there are two kinds. These are public, tax-supported institutions and the private, often church-related schools. Each type has its advantages—as well as liabilities. It would be well for parents and young people to weigh these correctly before making a choice.

There are a number of reasons why the public or "state" college seems desirable. Often its proximity to one's home is a significant asset. The reputation it may have, not only in the community but among educational institu-

tions, is important. Its accreditation is generally assured through a direct relationship with one of the regional accrediting organizations. Its tuition rates are low because of tax support. If the school is located in or near one's home town there is the added advantage that the young student is able to stay near his church home with all the blessings of home and pastor to his credit.

Notwithstanding the advantages of attending a tax-supported school, there are positive reasons why our Assemblies of God schools should appeal both to the parent and to the student—not the least of which is the fact that Assemblies of God schools insure an atmosphere of loyalty to the church which is not always present in other schools, tax-supported or private. Too numerous are the examples of young people who have been lured away from the moorings of their church because of an atmosphere inimical to their previous loyalties. The future of our church depends largely on the leadership of its present youth. Certainly that leadership must be trained with an eye to the tradition, policy, and doctrine of the Assemblies of God.

Even beyond the importance of fostering church loyalty is the imperative need of preserving doctrinal purity in our young people. To this goal every faculty member and administrator in Assemblies of God schools is pledged. In fact, he must sign a loyalty pledge every year asserting his absolute acceptance, without mental reservation, of the basic fundamentals of our faith. The existence of God, the inspiration

of the Bible, the cardinal truths of redemption, the New Birth, the baptism in the Holy Spirit (according to Acts 2:4) etc., not only are undoubted but they are positively advanced and taught.

Closely associated with this element of doctrinal purity is the recognition of spiritual supremacies in all our schools. Faith is encouraged on every hand. The ministry of the Holy Spirit is part of the curricula of every school. Times of prayer, private and public worship, and opportunities for participation in various spiritual exercises are the privilege of every student. Many attend who have had little previous experience in seeking God. Few leave who do not know God in a more intimate and personal manner because of this spiritual influence which is encouraged and emphasized in every Pentecostal school. This consciousness of spiritual realities is augmented by the fact that students associate with others of their own faith who know and appreciate the moving of God. Rich, spiritual, Christian companionship is a valuable asset available to every student.

At the same time, while this important emphasis is placed on the spiritual side, the pursuit of intellectual goals is not neglected. One of the requirements of the Department of Education is that every endorsed school should assure the student a Christian atmosphere that will foster intellectual and emotional maturity. To achieve this, our schools not only require a continuing Pentecostal experience, but academic excellence as well on the part

of every instructor. Many of our faculties are staffed with large numbers of fine devoted servants of God possessing advanced degrees in their teaching area—men who by reason of training could hold teaching positions in the leading secular colleges.

Our Bible colleges are associated with their own professional accrediting association and supply a basic education to any young person desiring to enter Christian service. Whether the field is Bible and theology, religious education, missions, or sacred music, each school has a real contribution to make to our future ministers, missionaries, and Christian workers. Although terminal by nature, experience has shown that much of the work done in these schools is transferable to other institutions of learning when occasion demands it. Young people planning to enter some phase of Pentecostal ministry need have no hesitation about the

quality of work in our Bible colleges.

While the preponderance of our emphasis in the past has been upon Bible college, a liberal arts program is now available to those young people wishing to enter a professional field other than the ministry. Our only four-year, Pentecostal, liberal arts school, Evangel College, will graduate its first class this spring. Evangel offers a wide choice of majors, ranging from Education and History on the one hand to Science and Mathematics on the other—even premed and prelaw. Graduates this year with an education major are receiving five-year teaching certificates from the State Board of Education in Missouri. The Committee on Accredited Schools and Colleges of the University of Missouri has given recognition to the offerings of Evangel College, thus making it possible for transfer of credits to most of the major universities.

After high school—where? This was our opening question. The decision is before you. The Assemblies of God offers a wide choice of majors in strategically located colleges. But above all, we offer a future to our college-bound young people free of the influences of materialism and religious corruption prevalent in so many institutions today. The choice is yours—but so is the responsibility to choose that which will insure a bright future.

The Department of Education of the Assemblies of God will be pleased to furnish additional information on any of the schools of our fellowship. Pastors interested in helping their young people decide will receive a copy of a Recognition Service for high-school graduates upon submitting a list of this year's graduates to the department. Correspondence should be addressed to: Department of Education, 434 West Pacific Street, Springfield 1, Missouri.

SOUTHERN CALIFORNIA COLLEGE ENTERS FORTIETH YEAR OF SERVICE

COSTA MESA, Calif.—Next fall Southern California College will enter its fortieth year of service better equipped than in any previous year to train pastors, evangelists, missionaries, directors of religious education and music, and public school teachers.

The college formerly known as Southern California Bible College, recently changed its name to Southern California College. It offers four years of study toward a B. A. degree in Theology, English Bible, Religious Education, Missions, Education, English, Social Science, and Music. The B. Th. degree is also offered for an additional year of study in Theology.

The Board of Directors is presently planning an ambitious program of building extension and increased educational facilities at its spacious campus at Costa Mesa. Reservations for dormitory space during 1959-60 are now being received.

NEW FACULTY MEMBERS AT SOUTH-EASTERN BIBLE COLLEGE

LAKELAND, FLA.—Two graduates of Gordon Divinity School will join the faculty of South-Eastern Bible College for the 1959-60 school term.

One is William G. MacDonald, a native of Norfolk, Va., and an alumnus of SEBC. He received the A.B. degree from Florida Southern College, M. A. degree from Wheaton College, and the B.D. degree from Gordon Divinity School.

While a student at SEBC Mr. MacDonald served as business manager of the *Torch* and commencement speaker for his class of '54. In 1957 he taught Old Testament Survey in cooperation with the Massachusetts Council of Churches Released Time Education. He

is presently employed by the Norfolk Public School Board.

Mrs. MacDonald, the former Madeline Johnson, is a native of Wisconsin. She served as instructor of piano at SEBC for the 1954-55 school term. The MacDonalds have a 22-month-old son, Victor Graham.

The other new faculty member is William Snow, pastor of Glad Tidings Assembly of God in Quincy, Mass. He is a graduate of Central Bible Institute (class of '38) and received the A.B. degree from Gordon College and the B.D. degree from Gordon Divinity School.

Mr. Snow has served as an instructor in both the New England Bible Institute and

Gordon Divinity School. In 1957 he served as president of the Gordon Alumni Association. He now serves as a major in the U. S. Army Chaplain Corps Reserve. Mr. and Mrs. Snow have two children, Elizabeth Jeanette and William Gordon, ages eight and eleven years respectively.

South-Eastern Bible College, Inc., is a regional school, owned and operated by the southeastern districts of the Assemblies of God. Fitted snugly in a nook on the east shore of Lake Bonny, the campus and buildings are valued at \$828,000 and can accommodate approximately 350 students. The present student body represents 29 states and three foreign countries.

FOLLOWING PRAYER MEETINGS, REVIVAL SWEEPS CBI

SPRINGFIELD, MO.—Soon after the second semester began at Central Bible Institute in January, students asked permission to hold special prayer meetings on Thursday evenings, to pray for a special move of the Spirit on the campus. They were hungry for a repetition of the gracious Pentecostal outpouring that occurred at Thanksgiving time.

Then a group of faculty members and their wives, under the leadership of Dr. Nicholas Nikoloff, organized a series of cottage prayer meetings for revival.

In March, Evangelist W. S. Barham of San Antonio, Texas, arrived for an evangelistic campaign at Glad Tidings Assembly of God in Springfield. He was asked to give a series of pre-Easter messages in the morning chapel services at Central Bible Institute.

In the first of the chapel services Brother Barham announced that he felt led to change the emphasis of his chapel

messages to the Baptism, ministry, and fruits of the Holy Spirit. That morning five students received a glorious Baptism in the Holy Ghost. Morning classes were dismissed to make way for the moving of God.

As the revival continued, one married student put other duties aside to seek the Lord during the evening hours in his trailer. At midnight he was quietly but gloriously filled with the Holy Ghost. Another young man who had been a chronic seeker for three years received his Baptism.

As the Holy Spirit continued His penetrating work in the hearts of the students, a young woman realized for the first time that she was not really saved. Now, with her new-found joy of salvation, she is probably the happiest student on the campus.

Glenn Reed, campus pastor at Central Bible Institute, comments that the ministry of Brother Barham was to re-emphasize the old Pentecostal truths too often taken for granted. Certainly none of the student body at CBI is taking them for granted now.

BETHANY BIBLE COLLEGE

800 BETHANY DRIVE
SANTA CRUZ, CALIFORNIA

Leland R. Keys, President

Forty Years of Service

OWNED AND OPERATED BY THE
NORTHERN CALIFORNIA AND
NEVADA DISTRICT COUNCIL

* THREE-YEAR COURSE LEADING
TO DIPLOMA

* FOUR-YEAR COURSE LEADING
TO A. B. DEGREE

FALL SEMESTER BEGINS SEPTEMBER 8TH
SEND FOR CATALOG

**FROM THE
PRESIDENT**



Hi!

May I send you a wall memento of my challenge to our students?

J. Robert Ashcroft

Central Bible Institute
Springfield, Missouri

Dear Brother Ashcroft:

Please send me the wall memento. Thank you.

Name

Address

Year of high school graduation

The following schools are endorsed by the Department of Education, Assemblies of God. If you would like to obtain information about the courses of study that are offered, send a card or letter to the Registrar of the school in which you are interested. The mailing address is given below.

Evangel College, Springfield, Missouri
Bethany Bible College, Santa Cruz, California

Central Bible Institute, Springfield, Missouri

Eastern Bible Institute, Green Lane, Pennsylvania

North Central Bible College, 910 Elliot Ave. S, Minneapolis, Minnesota

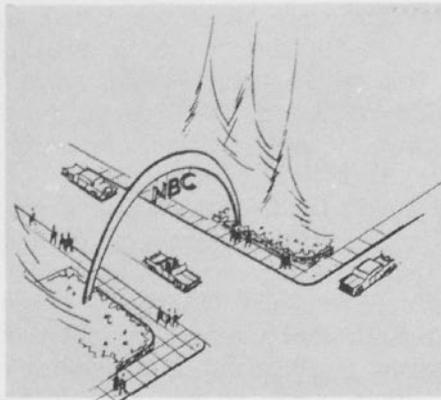
Northwest Bible College, 11102 Northeast 53rd, Kirkland, Washington

South-Eastern Bible College, Lakeland, Florida

Southern California College, Costa Mesa, California

Southwestern Bible Institute, Waxahachie, Texas

Northwest Bible College



*** MINISTERIAL MAJORS**

THEOLOGY, MISSIONS, MUSIC, CHRISTIAN EDUCATION

*** JUNIOR COLLEGE**

LEADING TO B.A., A.A. DEGREES & STANDARD DIPLOMA

*** ACCREDITED**

IN ITS FIELD

*** APPROVED**

FOR VETERANS TRAINING

NORTHWEST BIBLE COLLEGE

11102 N.E. 53RD, KIRKLAND, WASHINGTON

**VARIETY OF COURSES OFFERED AT
NORTHWEST BIBLE COLLEGE**

KIRKLAND, Wash.—A variety of courses and the facilities of an excellent new campus are offered to students who enroll at Northwest Bible College for the 1959-60 school year. New buildings now under construction at Houghton are scheduled to be ready for occupancy by September, 1959.

NBC offers a ministerial training course majoring in Theology, Missions, Music, or Christian Education, and a two-year Junior College course. The Junior College, instituted by NBC in 1955, is filling the needs of young people who wish to continue their education under Christian teachers and in a Pentecostal environment but who do not feel called to the gospel ministry.

The Junior college division offers the basic lower division work usually provided in a regular liberal arts college. The academic subjects are taught by Spirit-filled teachers. The young people spend their social times in fellowship with Pentecostal young people. There is every opportunity for the students to seek God and discover His plan for their lives.

During the two years in Junior College

most young people reach a decision as to what their life work will be. They may continue on at NBC in the regular four-year or five-year course in Bible and Theology leading toward the ministry, missionary work, employment in Christian Education or Sacred Music. Or, if they decide to follow a business career or enter one of the professions they may transfer from the NBC Junior College division to a number of accredited liberal arts colleges. Five such colleges have assured NBC of their willingness to accept the Junior College graduates, giving full credit on a provisional basis.

**INFORMATION NEEDED FOR NEW
SCHOOL DIRECTORY**

The Department of Education is compiling a directory of all educational institutions in the Assemblies of God, and is particularly interested in securing information concerning location and administrative personnel of Christian Day Schools at all levels—nursery, kindergarten, elementary and secondary. If you know of such schools or are associated with one, please communicate with C. C. Burnett, National Secretary, Department of Education, 434 W. Pacific, Springfield, Mo.

**NORTH CENTRAL BIBLE COLLEGE
6 WAYS TO MEET COLLEGE COSTS:**

• EMPLOYMENT OPPORTUNITIES

TWIN CITIES OFFER ABUNDANT PART-TIME WORK
95% OF STUDENTS HOLD PART-TIME JOBS

• TUITION PLAN INC.

LOW INTEREST—ONE YEAR TO PAY

• NATIONAL DEFENSE STUDENT LOAN

BORROW UP TO \$1000 A YEAR. PAYMENTS AND INTEREST (3%) WAIVED UNTIL ONE YEAR AFTER LEAVING SCHOOL

• G. I. BILL

NCBC APPROVED FOR THE TRAINING OF VETERANS

• REHABILITATION TRAINING

NCBC APPROVED FOR STATE AID FOR TRAINING OF DISABLED PERSONS

• CASH DISCOUNT PLAN

TUITION: \$140.00 PER SEMESTER IN ADVANCE.
SAVE \$20.00 A YEAR. REGISTRATION FEE \$10.00 PER SEMESTER.



FOR FURTHER INFORMATION WRITE: THE REGISTRAR, NORTH CENTRAL BIBLE COLLEGE, 910 ELLIOT AVE., SO., MINNEAPOLIS 4, MINNESOTA

Sunday's Lesson

"RIGHTLY DIVIDING THE WORD OF TRUTH"



DORCAS, THE CHARITABLE WOMAN

Sunday School Lesson for May 10, 1959

ACTS 9:36-43; 1 TIMOTHY 5:3-10

"Who can find a virtuous woman? for her price is far above rubies. . . . She layeth her hands to the spindle, and her hands hold the distaff. She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy. . . . Favour is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised. . . . Let her own works praise her." Proverbs 31:10, 19, 20, 30, 31. If more American women could answer to this description there would be far less juvenile delinquency and far more people in the church! Solomon's words exactly fit Dorcas, the subject of our lesson.

THE CHARACTER OF DORCAS (Acts 9:36)

"Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did." A very brief description but how much it tells! Her name means "gazelle," a member of the deer family. And the grace and beauty of the gazelle was stamped on the life of this consecrated servant of the Lord.

(1) *She was known as a worker more than anything else.*

(2) *Her faith in God was shown by her works.*

(3) *She was "full of good works."* The Holy Ghost does not exaggerate. "Full of good works" can only mean that Dorcas was a tireless, consistent, and energetic worker who did what she did because of divine compulsion rather than because of human prodding or persuasion.

(4) *Her work was practical work.* She worked not in order to *be* somebody, but in order to *help* somebody. In later verses we are told that she made clothing for other widows more needy than herself.

(5) *She made the most of what she had at hand.* Some Christians make the mistake of sighing because they cannot do some great work for God, while they overlook a thousand and one small opportunities which lie right at hand. Dorcas made a needle and thread count as definitely in the Kingdom of God as a miracle or a great sermon!

THE DEATH OF DORCAS (Acts 9:37, 38)

As sometimes happens, some of God's choicest saints are removed in the midst of their usefulness. Such was the case with Dorcas. Sorrowing friends did all they could for her while she lived and prepared her for burial after she died. Then, hearing that Peter was in nearby Lydda, they sent for him. Did they have hope that Peter might actually raise her from death? Or did they merely seek his comfort in their time of sorrow?

THE INFLUENCE OF DORCAS (Acts 9:39)

When Peter arrived he found "all the widows . . . weeping, and showing the coats and garments which Dorcas had made while she was with them." Oriental funerals were often accompanied by much weeping which was very shallow and superficial, some of it by professional weepers

hired for the occasion. But the weeping here was genuine heart-felt sorrow for one who had been a benefactress and a blessing to those who now felt her loss so keenly. Are we so living for Christ and so giving ourselves in loving service to others that they will miss us when we are gone? Will there be fruit remaining from charitable living when we have departed?

THE RAISING OF DORCAS (Acts 9:40-43)

(1) *Peter's action.* "But Peter put them all forth." Why did he do that? Was it because their sorrow would interfere with the exercising of faith? Was it because he sensed in them unbelief? Or was it merely in order that he might give himself without distraction to prayer?

(2) "*And [he] kneeled down and prayed; and turning to the body, said, Tabitha, arise.*" It would seem that Peter felt it necessary first to pray in order to know the will of God in this matter and to receive divine instructions. Then, once he had received them, he spoke the word of faith and Dorcas was raised from the dead! At the risk of being thought fanatical we observe that where death is premature, there would seem to be no reason, if faith were present, and spiritual tide high enough, why such a miracle might not occur today!

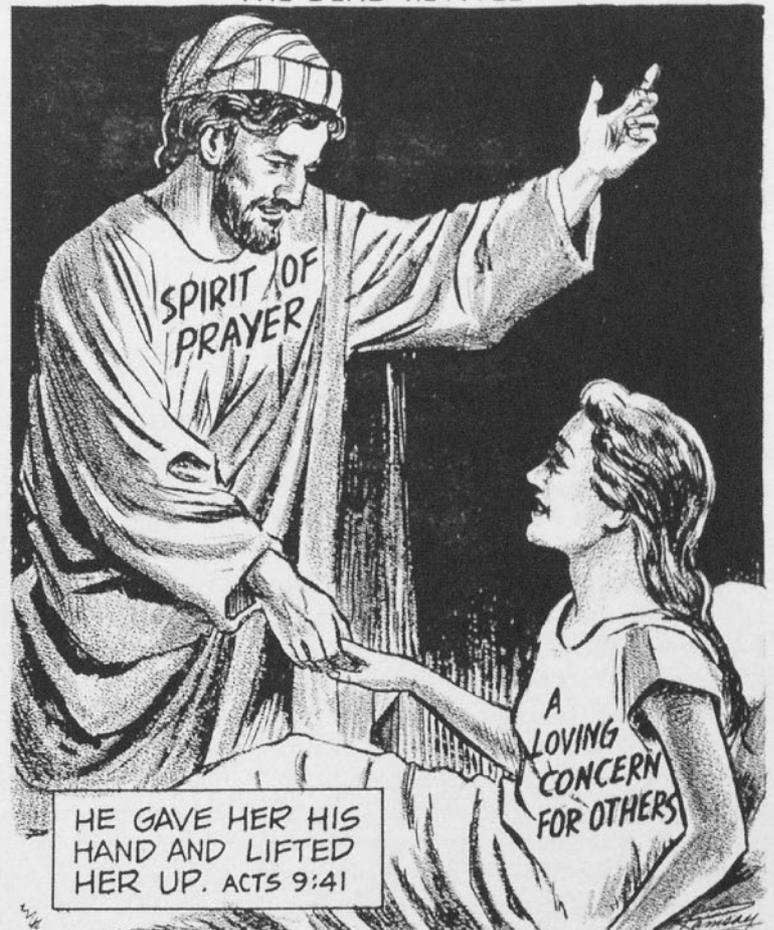
(3) "*And it was known throughout all Joppa; and many believed in the Lord.*" Miracles will not save everybody, but they will always influence some toward Christ.

DORCAS, THE EXAMPLE TO WOMANHOOD (1 Timothy 5:3-13)

These verses warn of pitfalls into which some women may fall, as well as pointing to glorious possibilities for spiritual ministry and service which are within the reach of all.

—J. Bashford Bishop

THE DEAD REVIVED





THIS PRESENT WORLD

Education

COLLEGE ATTENDANCE FOR 1 OUT OF 74

According to W. Max Wise of Teachers College, Columbia University (N. Y.), one out of 74 persons was enrolled in college in 1953, as against only one of every 740 in 1869.

Glen A. Olds, president of Springfield College (Mass.), reports that there are 1,250 Protestant campus religious centers. Roman Catholics have 500 and Jews 200.

HOUSE BILL WOULD BENEFIT SCHOOLS AND TAXPAYERS

Zeno Middleton, an Assemblies of God layman and attorney in Smithon, Ill., calls attention to a bill introduced in Congress which would help educational institutions. It is House Resolution 237, a measure which would amend the internal revenue law to make tax-exempt the interest received by individuals on bonds issued by a school or college.

Mr. Middleton has an active interest in Evangel College and other Assemblies of God schools. All *Evangel* readers are urged to write their Congressmen at once requesting them to support HR 237.

Scriptures

JEWISH CONGRESS CHALLENGES PENNSYLVANIA LAW ON BIBLE READING

Before a special three-judge Federal court at Philadelphia, lawyers representing the American Jewish Congress presented arguments to support a petition which seeks an injunction against the state's law providing for reading of "at least ten verses from the Holy Bible... at the opening of each public school on each school day, by the teacher in charge."

The Jewish Congress claims the law represents "religious oppression" which is barred under the U. S. Constitution. By requiring school children to commit a devotional act, it declares, the statute violates freedom of religion and Church-State separation.

The court, however, asked if the injunction would not reflect on the practice of opening legislative sessions with a prayer. It also cited the words used in opening state courts, "God save the Commonwealth and this honorable court." Furthermore, Chief Circuit Court Judge John Biggs asked what would happen to the inscription on our currency, "In God We Trust," if Bible reading were barred in public schools.

CANADIAN HOTEL GETS 500 NEW GIDEON BIBLES

The Royal York, largest hotel in the British Commonwealth, has received more than 3,000 volumes of the Scriptures from the Gideons. The latest gift to the big hotel was a shipment of 500 Bibles for a new wing that has just been opened.

Morals

PROFESSOR SAYS HOMES SHOULD HANDLE MAJORITY OF CHILDREN'S COURT CASES

Professor Paul W. Tappan, New York University, says that 41 per cent of all boys and 79 per cent of girls brought into children's courts have been apprehended for minor offenses such as truancy, running away from home, or disobeying parents and teachers.

"They should be corrected by parents, teachers, or their ministers," he says, "not by policemen, courts, or correctional agencies."

GOLDEN RULE URGED FOR MOTORISTS

Speaking to the Illinois Association of Chiefs of Police meeting recently in Chicago, Clyde Cecil of the National Association of Independent Insurers said, "The continuing high automobile accident fatality rate stems from the deterioration of the individual manners and morals of motorists. If motorists would observe the Ten Commandments, the Golden Rule, and the teachings of Christ, there would be savings of thousands of lives annually."

According to the National Safety Council, there were 37,000 deaths and 1,300,000 crippling injuries from auto

accidents in 1958. The expenses totaled \$5.4 billion.

There is only one ray of encouragement in the tragic statistics, and that comes from the distance traveled. Last year Americans drove a total of 660 billion miles—a distance equal to more than 3,500 round trips to the sun. The distance traveled per year is mounting more rapidly than the number of accidents. Last year the U. S. had 5.6 automobile deaths per 100 million miles traveled, which is the lowest rate on record.

STATES MOVING AGAINST SUNDAY BUSINESS

Connecticut has refused to liberalize its so-called "Sunday blue laws," while several New York counties are calling upon all church-goers to abstain from Sunday shopping, and Wisconsin is seeking legislation to ban all "non-essential" sales on the Lord's Day.

Other states and counties are becoming concerned about the ever-increasing number of retail outlets staying open on Sundays and are campaigning for legislation or other means to halt the advance of "business instead of blessing" on the Lord's Day.

Health

ALCOHOLISM—NUMBER FOUR HEALTH PROBLEM

According to *The Church Herald*, alcoholism rates as the number four health problem in the United States today.

There are 10 per cent more alcoholics than tuberculosis patients, 50 per cent more than cancer patients, and 225 per cent more than polio patients.

LIFE EXPECTANCY RISES TO NEW HIGH

A new mortality table, the first in 18 years, will come up for legislative approval this year in many states, according to the *New York Times*. The new table will replace one drawn up in 1941. It will be based on the mortality experience of 15 large insurance companies for 1950-54.

On the basis of the new figures, a

EVANGEL DEADLINE

... LATE NEWS AT PRESS TIME

50-year-old American now can expect to live until the age of 73. An infant is expected to live 68 years. This is 27 years longer than the average expectancy was in 1868.

Christians would find joy in this promise of more years of fruitfulness and satisfaction in God's service, were it not for the fact that they have an even more blessed hope: the return of Christ for His Church, which may bring their earthly sojourn to an end at any moment.

Foreign

CHRISTIANITY NOW STRONGEST RELIGION IN SEOUL'S RADIO HOMES

Christianity is now the strongest religion in Seoul, Korea, according to the results of a survey recently released by KLKY, the interdenominational Christian radio station.

Although Christians number only six per cent of the country's entire population, 38 per cent of 5,000 radio-equipped families in the capital city answered "Christian" when asked their religious affiliation.

Buddhism, traditionally strong in Seoul, trailed in second place as the choice of 13 per cent of the families surveyed. Forty-four per cent said they had no religious affiliation.

The Christian station has nearly as many listeners as the government-owned station HLKA, largest of Korea's four radio stations.

JAPANESE MISSIONARY GOES TO PHILIPPINES

Reiji Oyama, a Protestant pastor from Tokyo, arrived at Manila for a four-month survey of the Philippines to see what opportunities there might be for fellow-Japanese Christian missionaries. His visit is the first step in the development of Filipino-Japanese interchange of church workers. Mr. Oyama is sponsored by the Japanese Evangelical Overseas Mission, an indigenous missionary organization with headquarters in Tokyo.

Aware of the hostile attitude of some Filipinos toward all Japanese, the 30-year-old pastor said this was "understandable when one considers the cruelties inflicted upon them by Japanese soldiers during World War Two.

"The Lord showed me that it was for this very reason He was sending me," Mr. Oyama said. "I must go and wash the feet of the people and attempt a reconciliation by the love of God."

POSTAL INSPECTORS MADE SIMULTANEOUS RAIDS on the New York headquarters of three large dealers in "smut." According to Postmaster General Arthur E. Summerfield, the raids were a "devastating and history-making blow" on the multi-million-dollar traffic in obscene movie films, pictures and slides that is corrupting the morals of American youths.

GOVERNOR J. MILLARD TAWES OF MARYLAND signed into law a church-backed bill making owners of bookstands and shops and their employees legally responsible for any sale of obscene literature. The law also prohibits display of objectionable magazines and books where they can be seen from the street, and makes it illegal for operators to allow children to browse through such material.

PEYOTE IS NOW LEGAL IN RELIGIOUS CEREMONIES in New Mexico. Governor John Burroughs refused to sign the bill, but he would not veto it either, so it became law three days after it was passed by the state legislature.

RELEASED-TIME IN NEW HAMPSHIRE was defeated by a two-to-one vote in the state House of Representatives. Opponents of the bill, which would have permitted released-time privileges in the public schools for weekday religious education classes, said the entire school time was needed for regular classes.

BILLS TO ABOLISH CAPITAL PUNISHMENT met defeat in three states recently. For the second time this session, the New York State Assembly downed a bill to substitute life imprisonment for death in first-degree murder cases. The New Jersey legislature voted down a similar measure. Illinois defeated a bill to abolish the death penalty for a six-year trial period.

INSTEAD OF REPEATING THE "LORD'S PRAYER" each morning, school children in Lawrence and Cedarhurst, N. Y., now repeat the fourth stanza of "America" which begins, "Our Father's God, to Thee, Author of liberty...." Use of the "Lord's Prayer" was criticized by the Jewish community council, and there was a controversy over differences between Protestant and Roman Catholic versions of the prayer also.

OPPONENTS OF THE AIR FORCE ACADEMY'S CHAPEL design have hope that the severe, modernistic design may be modified, at least slightly, now that the government has rejected all bids submitted by contractors for its construction. The bids were 25 per cent higher than the three million dollars the Air Force had estimated it would cost. The design and drawings therefore are being revised to make the chapel less expensive.

THE 2,500TH ANNIVERSARY of the death of Buddha was commemorated at Tokyo in ceremonies attended by some 1,500 Buddhist delegates from 13 Asian countries. Buddhists throughout the world are estimated to number around 150 million.

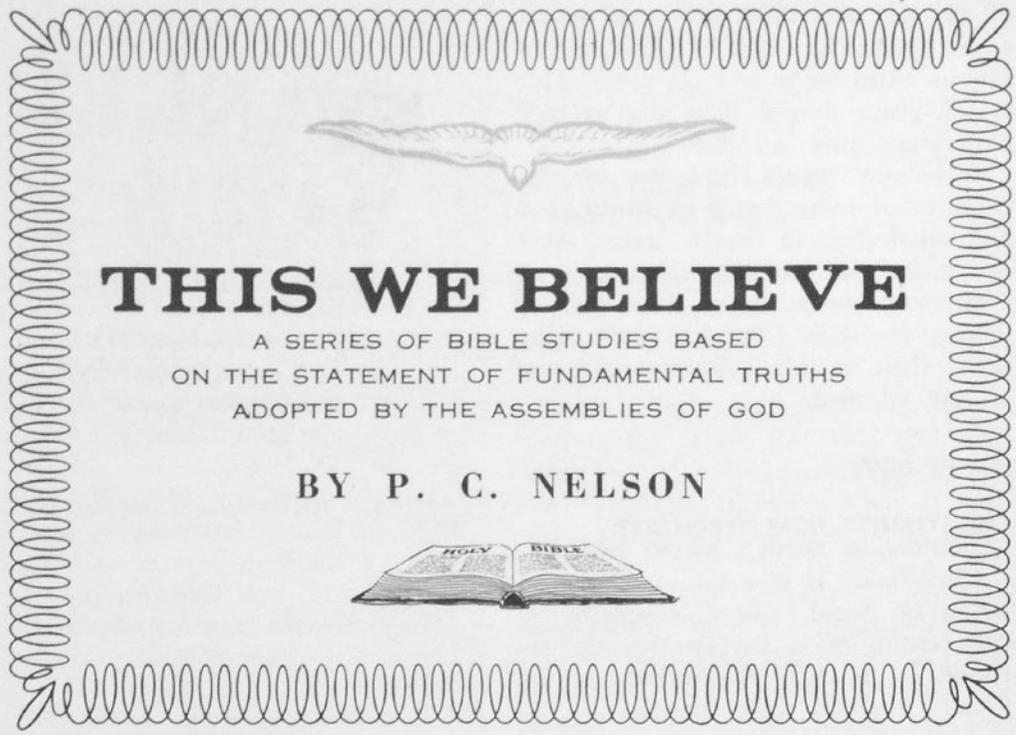
THERE ARE 80,000 MOSLEMS IN THE UNITED STATES, according to the quarterly magazine "Muslim Sunrise." It stated that there are mosques in Detroit, New York City, and Washington, D. C. Moslems meet in many other cities in homes and rented halls.



These hands, which served so faithfully, can serve no more. Once they held the Bible and clasped the pulpit. Once they pointed to show the erring sinner the way, and clasped *his* hands with joy as the sinner found salvation. These hands held tiny babies being dedicated; they built church fires and dusted pews. They are the hands of an aged minister, too old to serve.

They remind us it is *our* time to serve. On the Sunday before Memorial Day, May 24, our churches will be receiving an offering to assist our aged ministers and missionaries. Please give generously.

DEPARTMENT OF BENEVOLENCES
434 WEST PACIFIC • SPRINGFIELD, MO.



THIS WE BELIEVE

A SERIES OF BIBLE STUDIES BASED
ON THE STATEMENT OF FUNDAMENTAL TRUTHS
ADOPTED BY THE ASSEMBLIES OF GOD

BY P. C. NELSON



PART SIXTEEN

NEW HEAVENS AND A NEW EARTH

IN A FORMER CHAPTER WE DEALT with the millennial reign of Christ, but said nothing about the termination of that reign. Paul says that Christ must reign till He has abolished all rule and authority and power and has put all His enemies under His feet. He says that the last enemy to be abolished is death, and that when this conquest and subjugation of the devil and all his hosts and allies is complete, Christ will then deliver up the Kingdom to God, even the Father (1 Corinthians 15:24-28). As the present age is soon to give way to another age—Millennium—so the millennial age is to be merged into still another age when God shall be all in all (1 Corinthians 15:28), an age far superior to the Millennium. It is with this “age of ages”—or the best and greatest of all the ages—that we are dealing in this study, the last article in the “Statement of Fundamental Truths.” Let us try to amplify and clarify this doctrine.

1. *At the Beginning of the Millennium, Satan Is Cast Into Prison and Bound for a Thousand Years;* at the conclusion of the Millennium he is “loosed for a little season” and is al-

lowed to deceive the nations and to lead a mighty army against the saints of God and “the beloved city.” Fire is to come down from heaven and destroy this wicked army, and Satan is cast into the lake of fire to be “tormented day and night forever and ever” (Revelation 20:1-10).

2. *At the Beginning of the Millennium the Dead in Christ Are Raised, “the resurrection of life”* (John 5:29), and living believers transformed, and both are caught up to meet the Lord in the air (1 Thessalonians 4:13-17). At the end of the Millennium, the wicked dead will be raised (“the resurrection of damnation,” John 5:29), judged, and cast into the lake of fire to die the second death (Revelation 20:11-15; 21:8). Death and hades will be cast into the same lake of fire (Revelation 20:14).

3. *During the Millennium Christ Will Reign Without a Rival,* while in the Age of ages Christ will deliver up the kingdom to God the Father, the Supreme Ruler.

4. *As Enoch, in the Seventh Generation From Adam, Looked Clear Over Our Heads and saw Jesus coming with His saints to execute judgment* (Jude 14, 15), and to usher in the Millennium, so Peter looks clear beyond the Millennium and sees the destruction of the old order and the appearing of

This series of studies by P. C. Nelson is available in book form from the Gospel Publishing House, Springfield, Missouri. Ask for the book entitled, “Bible Doctrines.” Price \$2.00 in cloth binding (2 EV 476); \$1.25 in paper binding (2 EV 479). Please mention both title and number when ordering.

**NEW HEAVENS AND
A NEW EARTH**

We, "according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:13; Revelation 21:22.

—Statement of Fundamental Truths,
Adopted by the Assemblies of God

"new heavens and a new earth," "characterized by righteousness" (2 Peter 3:5-13). John sees the conquest made by the Lord Jesus, His victory over all His foes, including the devil, the resurrection of the wicked dead, and the second-death sentence passed upon them. These things hold his attention to the end of the twentieth chapter of Revelation. He looks past the Millennium and sees the glorious consummation—the Age of ages.

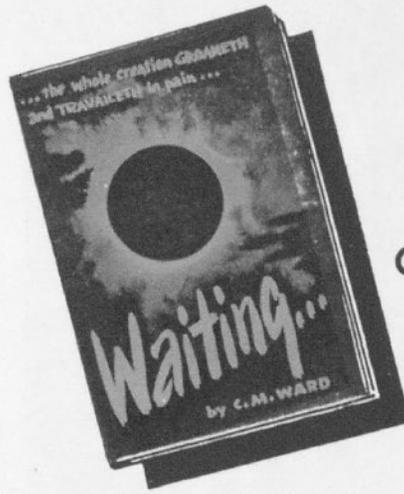
5. "Heaven and Earth Shall Pass Away," said Jesus (Matthew 5:18). Peter says they will "melt with fervent heat" (2 Peter 3:10). This does not mean annihilation; it means the remaking of the material universe, to cleanse it from every stain of sin and to adapt it to new conditions. "Redemption means recovery," said Dr. W. B. Riley, "and that recovery will be complete." Isaiah foresaw this—"Behold, I create new heavens and a new earth" (Isaiah 65:17). That the new earth will be superior to the old is certain, for God Himself will make it His residence.

6. *As the State of the Lost Appears to Be Continually Worse, so the State of the Saved Is Continually Better.* From a life of sin, sorrow, and defeat, we pass over to a life of peace, joy, and victory. Next we go into a Millennium where golden dreams become real and actual. Forward we go with our Lord beyond the Millennium into the new age when God the Father is to be all in all—the glorious consummation of ages, the complete triumph of our God.

7. *Human Language Is too Earthly to Describe This Final State of the Believer.* No description of the celestial city could be more gorgeous or resplendent than the word paintings in chapters twenty-one and twenty-two in the Revelation. By the letter to the Hebrews, we see that even Abraham, who lived nearly four thousand years ago, by faith looked beyond our time and beyond the Millennium into the

(Continued on page thirty-one)

May 3, 1959



*A New and Different
Book by C.M. Ward -*

**The Whole Creation
Groaneth and Traivaleth
in Pain—
WAITING**

Dear Evangel Readers:

The gathering storm is closing in—God will speak in judgment again! I share this in my new book, "The Whole Creation Groaneth and Traivaleth in Pain—Waiting."

Sensitive forces of nature wait in revolt for the return of our Lord! The Book of Revelation tells the story of earthquake, storm, flood, plague, and violence. Nothing reduces man to puny impotence like the forces of nature in rebellion!

Did God intend Earth to be subject to uncertain moods of Nature? Then this "groaning" and "travailing" of creation is for a purpose!

The great question is—*Will these "groans" and will this "travail" increase to judgment proportions before Christ's feet touch the soil of Mount Olivet again?*

No one can deny that the Creator of this universe has and can use—

Mighty Forges (volcanoes) that spill their fire and molten rivers over acres of land.

Jack Hammers (earthquakes) that shake and crumble and destroy entire cities.

Atomic Arms (electrical energy in lightning and thunder) that burn and kill and release storms of anger that alter man's best laid plans and render his scientific machines helpless.

Rockets (meteors) that can bombard this earth into submission.

And I discuss these and others in this book. God has other weapons in His arsenal—never forget that!

I have reserved a copy of this unusual book for you. Simply fill out the coupon below requesting it and return to *Revivaltime* now. Be sure to enclose an investment for *Revivaltime's* world-wide ministry. It is most urgent that your offering be a sacrificial one. We are facing a real test. But I know God will speak to you, our *Evangel* friends. WE HAVE FAITH IN HIM!

Yours in Calvary's ties,



Here is my sacrificial gift for the ministry of REVIVALTIME \$..... I am praying that souls will find Christ through this effective medium. Please send me a copy of your new book, "The Whole Creation Groaneth and Traivaleth in Pain—Waiting. . . ."

NAME

ADDRESS

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REVIVALTIME
BOX 70, SPRINGFIELD, MO.



PHOTO BY HAROLD M. LAMBERT

"Train Up a Child"

By KATHERINE BEVIS

PICK UP A NEWSPAPER ANY DAY and you are likely to find in its pages the details of another episode in one of our nation's most perplexing and least-understood problems—juvenile delinquency.

While it is true this problem has plagued the world since the day God asked Cain about his brother Abel, it is also true that in spite of this great backlog of experience in dealing with youth, civilization has largely failed to recognize the basic causes of juvenile delinquency.

What are these basic factors? Of course, the child has certain material needs which must be supplied if he is to survive. But it is the spiritual need, the intangible desire, which must be satisfied if all the outward signs of discontent are to be removed from the child's life.

Christian education will help fill this need. And while we shall continue to use advantageously every agency we have for functional Christian teaching, we must first enlist the *home*. It is the parents who must actually take the initiative in training up a child in the way he should go. The Sunday School attempts to bring the child into right relationship with God and teach him to pray and understand God's Word, yet without the co-operation of parents this

training program of the Sunday School falls far short of its potential. Training is a matter of constant supervision, admonition, and guidance. Parents have the child seven days a week during his most formative years, while the Sunday School has him not more than an hour a week. The authority of parents over their children and the influence they have, are equaled by no other institution. Theirs is the privilege and theirs the responsibility to bring the child up in the "nurture and admonition of the Lord."

The smallest child should be taught *in the home* how sin came into the world, its serious consequences, God's

provision of a Saviour, and his own personal need for the Saviour.

Perhaps a year-old child cannot pray with his parents or understand much about what they are saying, but he can *see* them pray and *sense* their reverence. A parent to whom God is real and who lives accordingly is teaching his child to live rightly by his very example.

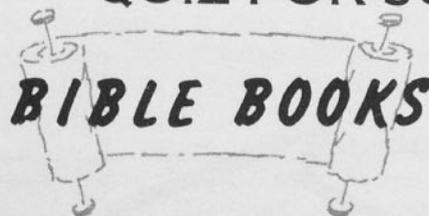
Dr. Hurst R. Anderson has said: "The most important period in a child's life is from birth to the age of eight. Of this period, six years are spent entirely in the home." He goes on to say that home life should do six things for the child:

1. Develop in the child a feeling of security.
2. Present a balance between concern for self and concern for others. *This cannot be pushed off on the schools or courts.*
3. Develop the ability to work cooperatively with others.
4. Teach self-control and self-discipline. Lack of these is a major cause of juvenile delinquency.
5. Inculcate a set of values, morals, and ethics.
6. Develop a devotion to truth.

A home where God reigns supreme can do much to develop these basic principles that must be instilled if our children are to follow God's plan as they grow up.

There is no greater gift than godly parents. Those who trust God for their own spiritual needs will naturally want to share this wonderful peace and security with their children. There is no experience more satisfying nor more rewarding than leading a child to Christ. It is a serious thing to be a parent. But it is a wonderful opportunity if God rules in the home. ◀◀

QUIZ FOR JUNIOR READERS



Here are some general questions regarding the Bible. How many can you answer?

1. How many books are there in the Bible?
2. How many books are there in the Old Testament?
3. How many books are there in the New Testament?
4. What is the longest book?

5. How many chapters are in the longest book in the Bible?
6. What books are known as the Gospels?
7. What books were written by Moses?
8. Who wrote most of the Proverbs?
9. What is the shortest book in the Old Testament?
10. How many chapters are in the shortest book in the Old Testament?

ANSWERS:

—One—
1—66; 2—39; 3—27; 4—Psalms; 5—150; 6—Matthew, Mark, Luke, John; 7—Genesis, Exodus, Leviticus, Numbers, Deuteronomy; 8—Solomon; 9—Obadiah; 10—

The Two Crosses

(Continued from page three)

It was true. These brain-washed men were blinded.

As he prayed on, peace came. He knew he could forgive.

Just as the presence of God had enveloped him, he heard the clumping of heavy boots. As he stared at the door, it was cautiously pushed open. First, a gun was thrust through, then a savage face peered in.

The Communist strode toward Julius Kramer and placed the barrel of the gun against his chest. Two other soldiers entered. In broken German the leader snapped:

"What's your name?"

"Julius Kramer."

"Occupation?"

"A minister."

Enraged because the pastor looked unflinchingly into the insolent eyes of his captor, the soldier placed his finger on the trigger of his gun, but seemed restrained from pulling it.

"So you are not afraid," he said harshly. "Well, we know how to make brave men tremble."

Inwardly the pastor prayed, "O God, deliver me if it be Thy will. And if not may I glorify Thee by my death."

Suddenly the soldier lowered his gun. Raising his eyebrows he sneered, "So you are a minister? Show me your papers."

As Kramer offered them, the leader snatched the credentials. Unfolding them, he exclaimed in Russian to the other two, pointing to the cross in the center of the church seal.

"*Crisz*" (cross), he said, with something akin to reverence.

"*Poidzim*" (let's go), he sharply commanded his companions. Slamming the door, they stomped out.

The pastor never discovered why the Communist had softened at the sight of the cross. Who knows, perhaps somewhere behind the iron curtain he had a praying mother.

But Julius Kramer knew that God had miraculously delivered him. Since then, he has come to America. As he preaches he tells how he was saved by two crosses—first, from spiritual and eternal death by the cross of Calvary; and then from physical death by the cross on his credentials.

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Chicago 26, Ill.



Family Altar

DAILY BIBLE READINGS BY R. G. CHAMPION

Monday, May 4

Read: James 4:1-6

Learn: "Whosoever therefore will be a friend of the world is the enemy of God" (James 4:4).

For the Parent: This passage, written to Christians, reminds us vividly that Christians are not always Christlike in their deeds. Some of the things James rebukes include: (1) quarrelings and fightings among members of the church, vv. 1, 2; (2) lack of spiritual perception, v. 2; (3) impure motives and selfishness, v. 3; (4) worldliness, v. 4; (5) envy, v. 5; (6) pride, v. 6. Stress the importance of clearing our lives of these things.

Question Time: What things are rebuked by James? (See above) Why?

Tuesday, May 5

Read: James 4:7-11

Learn: "Humble yourselves in the sight of the Lord, and he shall lift you up" (James 4:10).

For the Parent: Review the material studied yesterday, re-emphasizing the things we are to avoid. Then point out that true Christianity is more than a list of negatives. From this passage, discuss the things which we should do. Emphasize especially the need for humility in serving God—submitting ourselves and our lives to Him. Discuss also the importance of practicing verse 11—refraining from judging others.

Question Time: How can we overcome Satan? (v. 7) How can we get close to God? (v. 8) What reward does humility bring? (v. 10)

Wednesday, May 6

Read: James 4:11-17

Learn: "Therefore to him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17).

For the Parent: Review the material studied earlier this week on this chapter. From this passage point out: (1) we are not to judge others, v. 11; (2) Christ is the One who is qualified to judge others, v. 12; (3) we need to recognize the uncertainty of life, realizing that only by God's help are we able to do anything, vv. 13-16; (4) we sin when we do not do what we know is right and what we should do, v. 17.

Question Time: How can a person sin by failing to act? (v. 17) Why are we not to judge each other? (vv. 11, 12)

Thursday, May 7

Read: Acts 9:36-43; 1 Timothy 5:3-10

Learn: "Even so faith, if it hath not works, is dead, being alone" (James 2:17).

For the Parent: (Additional material on "Dorcas, the Charitable Woman" will be found on Sunday's Lesson page.) From this story point out: (1) Dorcas was widely known because of the good deeds she did and the Christian kindness and concern she showed, vv. 36, 39; (2) her death, v. 37; (3) the miracle of her resurrection from the dead, vv. 40, 41; (4) the effect this miracle had upon others, vv. 41-43. Christian concern, such as that shown by Dorcas, comes from a heart filled with love for God.

Question Time: For what was Dorcas known? What happened to her?

Friday, May 8

Read: Joshua 5:13-15; 6:1-16, 20-24 (Sunday's Lesson for Juniors)

Learn: "Jesus said unto him, If thou canst believe, all things are possible to him that believeth" (Mark 9:23).

For the Parent: The children of Israel had crossed the Jordan, but right ahead of them was the walled city of Jericho. Point out: (1) the fact that God was fighting for Israel, 5:13-15; (2) the strange procedure which Israel used in "fighting" against the city, 6:1-16; (3) the conquest of the city—it occurred just as God had said it would, 6:20-24. Stress the importance of having faith in God.

Question Time: How did Israel know God was with them? What happened to Jericho?

Saturday, May 9

Read: Matthew 21:12-16; Mark 11:15-19 (Sunday's Lesson for Primaries)

Learn: "My house shall be called the house of prayer" (Matthew 21:13).

For the Parent: Review the story of how Christ chased the moneychangers from the temple. Emphasize the fact that these individuals were using the house of God wrongfully. Stress the importance of being reverent in God's house. Discuss some of the specific things that can be classed as irreverence: whispering, not paying attention, reading, looking at pictures, etc. Discuss also the purpose of attending the house of God: to meet with God.

Question Time: Why do we go to church? Of what did Christ accuse the moneychangers?



Cakchiquel Indians in Guatemala who have received the gospel. Their brush arbor church can be seen in the background.

God Reveals Salvation to Cakchiquel Indians

BY JOHN FRANKLIN
Guatemala

A NEW DOOR HAS OPENED TO US among the Cakchiquel Indians of the Chimaltenago area in Guatemala. During a recent meeting under a brush arbor, people who had been saved in the locality during the last three years met for special services.

These Indians have all been saved through the instrumentality of one man, Antonio Texaj (Tay-shah). Here is this man's remarkable story:

Antonio was a lay preacher of a



John Franklin teaching Cakchiquel Indians

group called *Los Apostolados*. He was quite active for the Catholic church, regularly rounding up the people for mass, and teaching certain lessons prepared by the priest. Antonio had a Bible of his own which he used in refuting the dangers of Protestantism. Through reading his Bible he himself came to a knowledge of the Truth and began preaching the gospel to the same people he was visiting previously for the priest. Many of them also became convinced of salvation. This zealous soul was promptly excommunicated once the priest heard of his doings. Imagine the priest's discomfiture when a hundred people went out with Antonio. They said they had seen the truth. Although the priest began a terrific propaganda against Antonio, the gospel spread all the more, and Antonio's influence became stronger. People were saved in almost every service.

Since Antonio was an Indian himself, and all his relatives Indians, they had thought to have nothing to do with white people. But when I heard of this particular movement I had to investigate. It was a great joy to find that the people had actually found Christ and had been soundly converted! Soon they opened their hearts to us. On seeing our Bible School in Panajachel, and knowing of our plans for evangelizing the Indian part of Guatemala, they joined with us—first Antonio, and then the rest of the believers.

There are great possibilities here for training Sunday School teachers and ministers. The work is spreading fast. It reminds me a good deal of God's working at the beginning of missionary

work in Guatemala when people came for miles to a gospel service.

We are planning an adobe church building for this congregation. They are making the adobe. However, unless we help them, they cannot possibly raise funds to buy the wood and tin for their roof before the rainy season sets in. They need \$700.

If the Lord should lay this need on the hearts of *Evangel* readers we would be grateful. Offerings should be designated "John Franklin—New Indian Church Building, Guatemala." The brush arbor will serve during the dry season, but when the rain comes these people will be without a place to worship. I have no doubt that they would make a church building a real evangelistic center, with souls being saved constantly. May the Lord lay this need on your hearts. ◀ ◀

Send Foreign Missionary offerings to
NOEL PERKIN
EXECUTIVE DIRECTOR
FOREIGN MISSIONS
DEPARTMENT
434 W. Pacific St., Springfield 1, Mo.



MISSIONARIES ON FURLOUGH

Mr. and Mrs. Gordon Marker are home from Bolivia, S. A. Their address is 608 Monongalia Ave., Willmar, Minn.

Mr. and Mrs. Alva Walker returned from Cuba. They can be reached at 435 E. 72 St., Seattle 15, Wash.

Mrs. Lee Roy Ward and children returned from Liberia. Their temporary



The Robert Merian family

The Amazing Story of LEE WON SHIK

By L. P. RICHARDS, Pusan, Korea

LEE WON SHIK IS A KOREAN Christian, at present the dean of the Assemblies of God Bible School in Seoul. He is an unusual man with an unusual story of God's wonderful saving grace.

In 1947 while he was operating a large fleet of fishing boats off the island of "Dok-Do" between Korea and Japan, a great tragedy occurred. Without warning, bombs began falling on the nearby island—the U.S. Air Force was in target practice maneuvers, unaware that the fishing fleet was in the danger zone.

Lee Won Shik's fishing boats were destroyed and several men lost their lives. Later Lee received indemnity for his boats and equipment, but the money soon slipped through his fingers.

"I became an incurable drunkard!" he says. "In 1955 my business become bankrupt. My wife and children suffered. They had become converted through an American missionary. My persecution of them was unspeakable, but they attended church faithfully and never stopped praying for me.

"I decided to commit suicide. I was going to carry out my suicide plan at three o'clock in the morning when nobody would know about it. In my drunken state I decided to have a little sleep before taking my life. It was then that something very strange happened.

"While I slept I heard the voice of the Lord calling my name. 'Lee Won! Come unto me!' I got up and dressed, startled at what was happening. It was

address is % Mission Village, Route 5, Box 720, Springfield, Mo.

Mrs. Carl Hixenbaugh is home from Liberia. Her address is 2018 East Tenth St., Pueblo, Colo.

Kathryn Schmidt arrived from India on March 7. She is located at 5548 Jennings Road, Jennings 21, Mo.

BACK TO THE FIELD

Charlese Spencer returned to her work in Ghana, Africa, on March 15.

Mr. and Mrs. A. J. Perna sailed for Italy on March 27.

Robert Merian and family returned to India on March 23.

Evelyn Hatchett returned to Malaya on March 24.

* * *

A cablegram from Mr. and Mrs. Howard Fox informs us of their safe arrival in Upper Volta, Africa.

Word has been received from Pearl Philipp telling of her safe arrival in Pakistan.

* * *

Miss Alice Wood of Argentina, South America, asks that her friends do not send further parcels because of the expense involved. She suggests that those who wish to help her do so through the regular channels of the Foreign Missions Department.



Evelyn Hatchett



Charlese Spencer



Mr. and Mrs. A. J. Perna

almost daybreak; the first faint rays of light shone through the window. Quickly I made my way to the church where my wife attended. I threw myself down at the altar and cried out to God for mercy and deliverance. The Lord heard my prayer and wonderfully saved me. In a moment my heart and life were changed. I was a new man!"

Not only has the life of Lee Won Shik been spared, but it has been dedicated to the Lord ever since. He is the dean of the Assemblies of God Bible School in Seoul and is in charge of other administrative duties as well. How marvelous is the love and grace of our wonderful God. ◀◀

MONTHLY REPORT

Foreign Missions Department

February, 1959

CONTRIBUTIONS

| | | | |
|--------------------|-------------|--------------------|-----------|
| Alabama | \$ 3,436.44 | Northwest | 22,485.23 |
| Appalachian .. | 677.41 | Ohio | 12,372.34 |
| Arizona | 4,244.86 | Oklahoma | 15,913.71 |
| Arkansas | 4,697.08 | Oregon | 13,363.43 |
| Eastern | 12,504.62 | Polish Br. | 143.00 |
| Georgia | 2,306.46 | Potomac | 7,780.71 |
| German Br. ... | 911.84 | Rocky Mtn. ... | 5,098.66 |
| Greek Br. | 85.50 | Russian Br. ... | 11.00 |
| Hungarian Br. ... | 115.10 | S. Carolina ... | 345.21 |
| Illinois | 8,652.54 | S. Dakota | 2,703.33 |
| Indiana | 5,459.95 | S. Florida | 6,306.98 |
| Italian Br. | 756.82 | S. California ... | 56,105.30 |
| Kansas | 6,389.69 | S. N. England ... | 3,264.13 |
| Kentucky | 750.61 | S. Texas | 8,221.68 |
| Lat. Am. Br. ... | 1,173.40 | S. Idaho | 1,375.39 |
| Louisiana | 3,047.51 | S. Missouri ... | 9,544.63 |
| Michigan | 13,770.86 | Span. E. Dist. ... | 262.50 |
| Minnesota | 11,450.26 | Tennessee | 2,376.42 |
| Mississippi | 1,890.94 | Ukrainian Br. ... | 215.40 |
| Montana | 3,667.59 | W. Central ... | 5,762.08 |
| Nebraska | 4,199.56 | W. Florida | 2,011.89 |
| New Jersey | 4,061.26 | W. Texas | 5,932.64 |
| New Mexico | 2,030.37 | Wis.-N. Mch. ... | 5,982.37 |
| New York | 10,341.86 | Wyoming | 790.58 |
| N. Carolina | 2,512.23 | Alaska | 375.30 |
| N. Dakota | 2,380.32 | Canada | 601.40 |
| N. N. England ... | 675.21 | Hawaii | 264.46 |
| N. Calif.-Nev. ... | 17,534.49 | Foreign | 10.00 |
| N. Texas | 13,127.08 | Miscellaneous ... | 15.00 |

| | |
|------------------------------------|--------------|
| Total Amount Reported | \$332,486.63 |
| District Funds | \$11,651.51 |
| National Home Missions | 2,717.55 |
| Office Expense | 3,592.46 |
| Given Direct to Missionaries | 6,996.11 |
| | 24,957.63 |

| | |
|---|------------|
| Received for Council Missionaries | 307,529.00 |
| Received for Non-Council Missionaries | 3,203.06 |
| Missionary offerings not allocated to any State | 10,790.10 |

Total Receipts

\$321,522.16

DISBURSEMENTS

| | |
|---------------------------------------|--------------|
| Support of Missionary Personnel | \$134,924.43 |
| Missionary Equipment | 48,738.86 |
| Missionary Work | 70,545.84 |
| National Workers Abroad | 8,407.15 |
| Deputational Returns | 3.85 |
| Buildings in Foreign Lands | 29,125.19 |
| Missionary Transportation | 64,423.39 |

| | |
|--|--------------|
| Transferred from "Hold Accounts" | \$356,168.71 |
| | 34,646.55 |

\$321,522.16

Your Questions



ANSWERED BY ERNEST S. WILLIAMS

If a man has been a thief through most of his life is he expected to pay back all he has stolen before he can be saved?

It is possible that he might never be able to repay all who have lost through him. Some thefts would probably be forgotten. In other instances the ones from whom he had stolen might not be found. Let him who has been a thief give his heart to the Lord. We are saved by grace. "Christ died for the ungodly." When he has been saved we believe the Lord will then lead him in the matter of restitution.

Did Jesus speak in an unknown tongue when He cried on the cross, "Eli, Eli, lama sabachthani"? (Matthew 27:46; Mark 15:34)

It has been explained to me that Jesus spoke in Aramaic. Dr. Adam Clarke comments that some say it was in Hebrew, others Syriac. Then he says, "It was neither. St. Matthew comes nearest the Hebrew; St. Mark, the Syriac." I am not a student of languages, but it would seem that if Jesus spoke in either Aramaic, Hebrew, or Syriac, some in the crowd would have understood what He said. The language certainly was different from that which He was accustomed to using.

Does Acts 20:7 teach that the Lord's Supper should be observed each Sunday? Should those partaking sit around a table or kneel at the altar? Is it right to use individual cups?

When Jesus instituted the Supper He gave no set times for its observance. Paul says: "For as often as ye eat this bread, and drink this cup..." (1 Corinthians 11:25). As to the manner of sharing, the important thing is to recognize ourselves as fellow heirs of the blessings of divine grace—whether we gather around the altar or sit in our seats; whether we drink from the same cup or from cups individually provided. If we put the manner of service first, we may lose sight of the Lord in observing the form.

Do you believe we would have a greater measure of the power of God if we were to sell our possessions as the early disciples did and have all things in common?

As I study the Scriptures it becomes very doubtful to me that God ever intended the action taken in Acts 2:44, 45 to be continued. We know that it was not continued even in the days of the Early Church. At different times men have risen who taught that the believers should colonize themselves and practice a communal way of life. In each instance there has been injury and deterioration of spirituality.

The love that prompted the disciples gladly to share equally is to be commended, but the record shows that it was not long until selfish interests began to appear. The widows of the Grecian Jews were neglected to the advantage of the Palestinian widows (Acts 6:1). That the Church might fulfill the purpose outlined in the parable of the good seed, God allowed persecution, with the result that "they that were scattered abroad went every where preaching the word" (Acts 8:4). The Bible teaches that we should assist one another (James 2:15, 16), but it also recognizes that some enjoy more of this world's goods than do others (1 Timothy 6:17-19).

If you have a spiritual problem or any question about the Bible, you are invited to write to "Your Questions," The Pentecostal Evangel, 434 W. Pacific St., Springfield, Missouri. Brother Williams will answer either in this column or by a personal letter (if you send a stamped self-addressed envelope).

Our Colleges— Born in Revival

(Continued from page seven)

the college. When Timothy Dwight, grandson of Jonathan Edwards, became its president in 1795, the students boasted of being infidels! Lyman Beecher tells in his autobiography how President Dwight selected the students' own subject, "Is the Bible the Word of God?" and preached on it incessantly for six months, until "all infidelity skulked and hid its head." Upon graduating, Beecher pastored a Long Island church, and in 1832 became president of Lane Theological Seminary in Ohio, an office he held for twenty years. That year, Samuel Robbins Brown graduated at Yale. Brown became a great missionary and author. He opened the first Protestant school in China, in 1838, and one in Yokohama in 1858.

Princeton's history also was written by spiritual giants, and is rich with religious revival. Towering above them all was William Tennant, who tutored young men as he pastored a Presbyterian church at Neshaminy, near Philadelphia. His famous "Log College" produced many eminent ministers, including Gilbert, his oldest son, whose fiery preaching brought country-wide revival and caused a split in formal Presbyterianism. Gilbert Tennant and Rev. Aaron Burr, Sr. led dissenting Presbyterians in organizing the College of New Jersey, which was directed by a succession of Yale graduates equally fervent as the Log College revivalists. Burr, who assumed leadership of the infant college on the death of Jonathan Dickinson, married Esther, daughter of Jonathan Edwards, noted divine and graduate of Yale. Edwards graced the pulpit at Northampton, Mass., for many years, and his earnest ministry yielded hundreds of "surprising conversions." The College of New Jersey, later to be known as Princeton, elected Edwards president in 1757. His son Jonathan graduated here, and crowned twenty-eight years of pastoral work with the brilliant leadership of Union College, Schenectady, N. Y.

In New York, King's College was established under a royal charter given in 1754 by George II. Thirty years later it was called Columbia College and, in 1891, Columbia University.

Queen's College, the eighth founded in the colonies, was a land-grant institution of higher learning chartered in 1766 in the name of George III by William Franklin, governor of the Province of New Jersey. A second charter, granted four years later, called for the education of youth in the learned languages, in liberal and useful arts, and *especially in divinity*. In 1825, the college was named for its benefactor, Henry Rutgers.

Two years before Queens opened its doors, men of vision among Baptists had already begun Rhode Island College, which was chartered by the Colonial Assembly. A Baptist minister named Manning started the school for the purpose of training young men for the pulpit. The name was changed to Brown University to honor the Christian merchant, Nicholas Brown, graduate of 1786 and patron of the college, who bestowed gifts of over \$100,000 to advance the work of Christian edu-

cation. At the first commencement exercises, held in the Baptist Meeting House, there was such religious enthusiasm by the townspeople that the sheriff of Providence had to be called!

Dartmouth College, at Hanover, N. H., was an outgrowth of Moor's Indian Charity School, founded in 1874 by Eleazer Wheelock, ardent revival preacher, for the training of Indian preachers. The great evangelist George Whitefield was interested in this school.

The nineteenth century brought electricity, the steam engine, and other inventions that changed the life of America. The people grew material-minded and sank to a low spiritual ebb. The big universities, built by revival and for revival, began to embrace a worldly, liberal philosophy that ignored the claims of orthodox Christianity.

Today these schools that cut their wisdom teeth on the Bible are slavishly devoted to the theory that the scientist's missiles, satellites, and H-bombs will make America great—without God.

Thank God for the Christian colleges that have arisen to carry the torch of revival! Pentecostal institu-

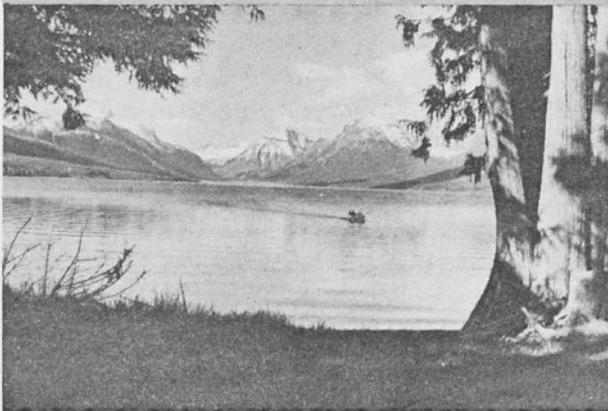
tions such as Evangel College in Springfield, Mo. are now seeking to fill the religious void in education. Evangel, in 1955, opened its doors to eighty-seven students as a four-year liberal arts school. Formerly an army hospital, the property was deeded by the Federal government to the Assemblies of God for use as a college campus. Its sixty acres of landscaped grounds are dotted with seventy buildings.

By 1958, when J. Robert Ashcroft was installed as president of the school, the student body had grown to 409 with a full-time faculty of thirty-one. An enrollment of over 500 is anticipated for the 1959-60 academic year.

Like other Assemblies of God schools, Evangel enjoys a Pentecostal climate. The Spirit-filled instructors emphasize that the Bible is *not* second in importance to the student's college textbooks. Evangel's young student, at the end of his four-year course, will possess something even more valuable than his college degree—he will have God in his heart and life.

May God bless our Christian colleges in their fine work of lifting up the Christ of the Cross! ◀◀

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PAYING OUR DEBT

BY ERNEST C. SUMRALL

Pastor of Stone Church, Chicago, and Director of Assemblies of God Hebrew Mission

PAUL USES VERY STRONG LANGUAGE to express his concern and responsibility for his Jewish brethren: "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: who are Israelites."

He declared that great heaviness and continual sorrow were always with him because of Israel's need.

It was this burden that caused Paul constantly to be seeking for the lost sheep of the house of Israel. He was persecuted, beaten, and jailed by those whom he sought to reach; and yet, because of the great heaviness and continual sorrow, he kept pressing on with the message of the cross and of our Lord's resurrection.

When we recall Paul's zeal for Israel, should we not ask ourselves whether or not we are giving these who are greatly beloved of their God, full opportunity to know their Saviour? It was the Jew who gave us our Bible. He brought to the Gentile world the message of salvation. The hundred and twenty who first received the baptism of the Holy Spirit were all Jews. They gave us this marvelous truth. Time would fail to mention how great a debt we owe to this race. What troubles my heart is the *little* we are actually doing about it.

Something over twenty years ago a small group here in Chicago had "great heaviness and continual sorrow of heart" because of the Jews for whom nothing was being prepared. We have over half a million of these dear people living among us. During the years our work has not grown large enough nor our means great enough to meet this challenging need. There are not

tacts individuals who show definite interest, we give them a Bible or a prophecy edition of the New Testament. We found 178 such people last year and they promised to read the Bible, since that is the condition on which we provide them with the Word of God.

It is difficult to know just how many received their Messiah as Saviour,



Shalom Center, Assemblies of God Hebrew Mission in Chicago, Illinois

many who share Paul's feeling for his brethren after the flesh. How do you think our Lord feels about this great neglect?

The Assemblies of God Hebrew Mission in Chicago (working under the National Home Missions Department) is doing its best. In 1958, our small staff of workers made 2,577 calls. They gave personal testimonies to 12,026 people. We have given our literature to 25,862 Jews personally and mailed the message to 7,141. We conducted 70 Bible study groups and 22 street meetings in Jewish neighborhoods. When we find among our con-

but our workers believe there were at least thirteen in 1958, and the supervisor of the work baptized one in water. It has been our purpose to encourage these people to attend our Assemblies of God churches in Chicago.

I do not wish to leave the inference that it is easy to work with our Jewish friends. It is a most discouraging work—but it does pay. For instance, yesterday this letter came to our office from a Jewish lady: "By all means, please do send me a copy of the Old Testament Prophecy edition of the New Testament. I assure you, I will be most happy to read it. My grocer, who is a Greek, gave me several pamphlets, and among them were two written by your organization. One was entitled *Was Abraham a Jew?* I read it and was deeply impressed. It was the finest pamphlet I have ever read. Prior to that reading, I never knew there was a Jew in the whole world that believed in Jesus Christ. Please send my copy soon."

In the same mail came this request from another Jewish person: "I have been reading your 'Better Than Rubies' and find it very interesting, and promise to read every word of the book you promise to send. Please do." Almost every day we make such con-



Ernest C. Sumrall

tacts that encourage us to keep seeking out the "lost sheep of the house of Israel" and pay a little more on the great debt that we owe them.

Our needs are many, but especially these: *more workers on our staff, more literature for distribution, and more adequate quarters.* We also need an army of prayer warriors to pray for our workers and the people to whom we minister. Our lack of funds hinders us from accomplishing all that God has laid upon our hearts to do for the more than *five hundred thousand Jews* in Chicago. We are barely touching the need. If you are interested in this great work, please contact either the national office or our Hebrew Mission office, P. O. Box

5185, Chicago 80, Illinois. All of our workers are under appointment from the National Home Missions Department, 434 W. Pacific Street, Springfield 1, Missouri.

We have outgrown our mission here and must find a better location and a larger building soon. We give out thousands of gospel portions, tracts, and Bibles every year and this constantly drains our funds. Any contribution the Lord may lead you to send toward these urgent needs will be gratefully received. Your offering should be clearly designated for Assemblies of God HEBREW MISSION and sent to the Home Missions Department, 434 West Pacific Street, Springfield 1, Missouri. ◀◀

West Texas C.A.'s Help Bible School

By KENZY SAVAGE

Superintendent of Latin American Bible Institute, Ysleta, Texas

SWIFT WINGS AND RUSHING WHEELS have carried Christ's Ambassador "blessings" around the world. Through "Speed-the-Light," and in other ways, the C.A.'s have touched the lives of untold multitudes at home and abroad. Foremost in the things that concern them is the need of other, less fortunate young people. This interest frequently results in very special blessings for the Bible Schools of our foreign language branches.

For instance, come with me to the chapel of the Latin American Bible Institute of Ysleta, Texas, and see our

beautiful piano. The old piano just couldn't take it: chapel and church services plus piano lessons and practice periods proved too much! Thanks to the West Texas C.A.'s, we were able to replace it with one that in both appearance and service is *tops*.

A few months ago a wonderful "blessing" made its appearance in the school kitchen. The old cookstove was past taking a vacation—it really needed a full discharge. Last year it was impossible to cook Thanksgiving turkey in this old range. But now it is a different story! Again the West Texas C.A.'s came to the rescue and paid the entire cost of a beautiful, ten-burner, two-oven range.

Come now to our library and examine our books. For many years the students had only a few reference books, and then young people in Central Bible Institute made a splendid donation, followed by a similar donation from the students of Southwestern Bible Institute. The most recent addition, and one that with its blessing also brings tears, is a gift of several sets of beautiful books that will be inscribed, "In Memory of Esther Bazan Martinez." Another C. A. president has been called to higher service, but her stay among us will be long remembered. And so the Lord calls us Home, or we grow older and enter other phases of His work; but the "blessings" we give to others along the way leave a lingering fragrance that touches and blesses many lives through the days that follow. May God bless the West Texas C.A.'s and the students of the two Bible Schools who generously donated books. ◀◀

First Puerto Rican Convention a Success

THE FIRST ANNUAL CONVENTION OF the Assemblies of God in Puerto Rico convened in Mayaguez (the third largest city in the Island) January 5-9, 1959. One of the city's largest theaters accommodated the crowds. Ordained and licensed ministers, exhorters and missionaries from the island, together with a large delegation of more than fifty ministers from New York City, assembled daily to transact business and enjoy Christian fellowship.

Gayle F. Lewis, executive director of the National Home Missions Department, preached anointed messages through an interpreter. The Presence of the Lord was felt in a marked way and all business meetings were a notable success.

One of the greatest moments of the convention was the announcement by Alejandro Perez, superintendent of Puerto Rico, that, with God's help, they planned to open the Bible school this fall. This school is under the Home Missions Department and supervised by both the Spanish Eastern District and the National Department. He mentioned the poor condition of the buildings and presented the challenge of raising \$10,000 to get the school in suitable condition for operation. The offering and pledges made that evening totaled \$1,005. The people seem anxious to see the Bible school open.

Ten new pioneer churches were started in Puerto Rico in the last eight months, and four other churches have affiliated with the Assemblies.

The Assemblies of God in Puerto Rico has 49 churches, 92 ordained and licensed ministers, and an active membership of 2,552. Leaders will appreciate your prayers for this newest addition to the Assemblies of God under the supervision of the Spanish Eastern District—the Island of Puerto Rico.



New range for Latin American Bible Institute



Spotlight on Evangelism

COMPILED BY THE DEPARTMENT OF EVANGELISM, 434 WEST PACIFIC ST., SPRINGFIELD, MISSOURI

▶ **SAN ANTONIO, TEX.**—Services at First Assembly were mightily blessed of God during a two-week revival conducted by Evangelist Hildreth Ethridge of Tulsa, Okla. The attendance was excellent and the church folk were lifted up in God.
—*A. L. Todd, Pastor*

▶ **GREENSBURG, KANS.**—The Lord graciously blessed the Assembly here under the anointed ministry of Evangelist Bob McCutchen of Austin, Tex. Several came to the Lord for salvation, and the saints experienced an uplifting and reviving.
—*Claude A. Malan, Pastor*

▶ **KEY WEST, FLA.**—A good crowd attended the services at Glad Tidings Tabernacle during a three-week revival conducted by Evangelist Ernie Eskelin of Lakeland, Fla. Several knelt at the altar for salvation. The good sound preaching was a real blessing to the church.
—*L. Wayne Pitts, Pastor*

▶ **GRAND JUNCTION, COLO.**—First Assembly recently enjoyed a wonderful revival crusade with the Musical Eskelins. The timely messages and the beautiful music were a blessing to the church. The meetings left the church with a renewed spiritual attitude.
—*Kenneth R. Schmidt, Pastor*

▶ **WESTMORLAND, CALIF.**—The Gateway Assembly of God was recently blessed in revival meetings with Evangelist and Mrs. Norman Jones. The community was moved by the sincere ministry in word and song. Susie, the daughter of the evangelists, inspired the people with her musical numbers. The evangelistic family presented a local telecast while here.
—*Eugene Boone, Pastor*

▶ **STAMFORD, TEX.**—A very profitable revival meeting with Evangelist and Mrs. Charles Chambers of Oklahoma City has just concluded here. Many outsiders were reached with the gospel, and a new Sunday School attendance record was set at 128 on the last Sunday.
—*T. M. Barrett, Pastor*

▶ **OAK GROVE, OREG.**—Recently the church here enjoyed a splendid three-week revival with Evangelist and Mrs. Cecil Carathers. One girl received the baptism of the Holy Spirit and some were reclaimed and refilled. Several were healed of various ailments. God be praised for answered prayers and for a continuing revival spirit which gives promise of greater things ahead. Perry McGaffee is pastor.
—*Glenn Barker, Secretary*

▶ **ST. LOUIS, MO.**—Grace Assembly recently closed a revival with Evangelist John Gooch of Senath, Mo. Eight came forward for salvation and four praised God for the infilling of the Holy Ghost. The Sunday School reached an all-time high of 229. The church was stirred and blessed as the anointed preaching went forth night after night.
—*Dolman Roderman, Pastor*

▶ **OLIVEHURST, CALIF.**—Evangelist and Mrs. David Hood of San Jose, Calif. recently conducted one of the best revival meetings the church here has had. At least 21 were saved or reclaimed and 12 received the baptism of the Holy Ghost. One young lady received a wonderful vision of Jesus while tarrying for the baptism of the Holy Spirit. Two new families were added to the church. One of those saved was a man in his late sixties who

had never been interested in church before. He also received the baptism of the Spirit. The revival spirit continues and the people are rejoicing in what the Lord has done.
—*Searl W. Stover, Pastor*

▶ **LIVE OAK, CALIF.**—About 20 prayed through to salvation and about eight were filled with the Holy Ghost during a three-week meeting here with Evangelist and Mrs. David Hood of San Jose, Calif. A wonderful spirit was manifested throughout the meeting.
—*J. A. Rogers, Pastor*

▶ **GREEN BAY, WIS.**—The Tanner Team recently closed a very successful meeting here at Central Assembly. Their consecrated talent, excellent preaching, faithful prayer ministry, and love for souls was a blessing to young and old alike. A number were definitely helped—saved, reclaimed, healed, and baptized in the Holy Spirit. There were many first-time visitors in the services. A wonderful spirit prevailed throughout the campaign, and the revival spirit continues.
—*O. W. Apple, Pastor*

▶ **BEAUMONT, TEX.**—A very successful three-week revival was just concluded at the 11th Street Assembly of God with Evangelist and Mrs. William Theiler of Houston, Tex. About 20 came forward for salvation, seven or eight backsliders were reclaimed, several were filled with the Holy Spirit, and there were many outstanding healings. The church was built up spiritually and there was an increase in Sunday School attendance. Much enthusiasm was shown by the children in the special services conducted for them by Sister Theiler.
—*H. A. Sutton, Pastor*



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ANNOUNCEMENTS

HOMECOMING—May 17, Assembly of God, Navarro, Tex. J. T. Davis will speak at 11 a.m. and 2:30 p.m. Special singing. Dinner served on the grounds.—B. J. Sandefer, Pastor.

HOMECOMING—Mother's Day, May 10 at First Assembly of God, Kermit, Texas. All former pastors and members invited. Final services with Evangelists Ken and Patsy George.—by M. F. Hankins, Pastor.

CHURCH DEDICATION—May 18, First Assembly of God, Shawano Ave. at Fisk St., Green Bay, Wisconsin. Guest speakers: R. T. Spencer, District Superintendent, at 2 p.m. and Frank J. Lindquist, Minneapolis, at 7 p.m. Fellowship dinner will be served at 5 p.m.—by R. S. Peterson, Pastor.

WEST CENTRAL DISTRICT COUNCIL—May 5-7, Brookfield Methodist Church, Clark and So. Main Sts., Brookfield, Mo. Bond P. Bowman, pastor of Brightmoor Tabernacle, Detroit, Mich., guest speaker.—Carl W. Oney, host pastor, Brookfield Assembly of God.

ILLINOIS DISTRICT COUNCIL—May 12-14 at First Assembly of God, Corner of Carpenter and Klein Sts., Springfield, Ill. Guest speaker: J. Philip Hogan, Foreign Missions Department Promotional Secretary. For reservations write host pastor, G. E. Mandel, 524 N. Klein St., Springfield, Ill.—W. R. Williamson, District Superintendent.

NEW YORK DISTRICT COUNCIL—May 18-21 at First Assembly of God, 255 Washington St., Binghamton, N. Y. Guest speaker, James Van Meter, Springfield, Mo. Opening service Monday 7:30 p.m. directed by L. L. Miles, District C. A. President; Evangelist Gene Martin, youth speaker.—by Paul R. Buchwalter, District Secretary.

SOUTH DAKOTA DISTRICT COUNCIL—May 5-8, at Bethel Temple, 5th and St. Patrick, Rapid City, S. Dak. R. L. Brandt, guest speaker. E. H. Harper, host pastor. For further information write the district office, 721 W. Havens, Mitchell, S. Dak.

ANNUAL CONVENTION—H.P.A.E. Greek branch of the Assemblies of God, June 21-28 at 1640 O'Farrell St., San Francisco,

Calif. Speakers: Fred Squire of England, and others to be announced. For accommodations write Nick Tounger, 1871 15th Ave., San Francisco, Calif.—by Gust A. Harbas, Branch Secretary.

MICHIGAN DISTRICT COUNCIL—May 4-6 at Fairplain Assembly of God, Benton Harbor, Mich. W. R. Williamson, Illinois District Superintendent, guest speaker. Services at 9 a.m., 1:30 and 7:30 p.m. Business sessions at 10:30 a.m. and 2:30 p.m. For accommodations write: Reservations Committee, % Fairplain Assembly of God,

Napier at Broadway, Benton Harbor, Mich. D. G. Foote, host pastor.—by Orrie L. Robinson, District Secretary.

HUNGARIAN BRANCH COUNCIL—May 29-30 at West Side Hungarian Pentecostal Church, 2026 West 50th St., Cleveland, Ohio. Morning, afternoon, and evening services in English and Hungarian. Out-of-town pastors will minister. Superintendent Charles Szabo, Flint, Mich., in charge. Host pastor: Valentine Penzes, 10722 St. Mark Ave., Cleveland 11, Ohio.—by Victor A. Hudak, Secretary.

EVANGELISTIC CAMPAIGN CALENDAR

| STATE | CITY | ASSEMBLY | DATE | EVANGELIST | PASTOR |
|--------|----------------|----------------------|----------------|------------------------|---------------------|
| Ala. | Needham | A of G | Apr. 28-May 10 | Bob & Jeri Winford | Joe Luker |
| Ariz. | Cottonwood | A of G | May 10— | Clyne Jones | B. S. Bates |
| Ark. | El Dorado | N. Highland | May 10-24 | Bob Swaim & wife | Murphy Smith |
| Calif. | Arcata | McKinleyville | May 3— | Jim Anderson | B. F. Hickman |
| | Burney | A of G | May 3— | G. Lucky Royal | Gordon S. Blay |
| | Costa Mesa | Harbor | Apr. 29— | G. A. Snavely Team | C. E. Thurmond |
| | Fields Landing | A of G | Apr. 28-May 10 | Paul Branpan & wife | Fred H. Biley |
| | Fresno | Bethel Temple | Apr. 19-May 3 | Tommy Barnett | Wallace G. Ross |
| | Hayward | Bethel | May 10-17 | Bill McPherson | James Swanson |
| | San Jose | Bethel | May 3-10 | Louise Nankivell | Thomas G. Sutton |
| | Sonora | A of G | May 5-17 | Eddie Kramer | Don Throne |
| Colo. | Grand Junction | Bethel | May 10— | E. L. Surratt & wife | W. F. Wilson |
| Fla. | Wauchula | First | Apr. 28-May 10 | Ernie Eskelin | Lamar Hunt |
| Ill. | Collinsville | A of G | May 10— | M. Inez Smith | Howard Wicker |
| | Zion | Christian | May 5-17 | E. T. Quanabush Team | Thomas Brubaker |
| Ind. | Marion | A of G | May 5— | John Higginbotham | A. W. Thomason |
| | Terre Haute | First | May 10-24 | Hildreth Ethridge | Wm. D. Saunders |
| Kans. | Harper | A of G | May 5— | Agnes & Ruth Rorie | Loretta Plummer |
| | Wichita | Central | Apr. 26-May 10 | Jimmy Brown | Victor D. Trimmer |
| | Wichita | Glad Tidings | May 3-24 | G. P. Hertweck | Floyd L. Dennis |
| La. | Baton Rouge | Central | Apr. 26— | John McDuff | James V. Courtney |
| Md. | Baltimore | A of G | May 10-24 | Jack Peters | A. H. Clattenburg |
| | Deer Park | A of G | May 5-17 | J. Earl Douglass | E. W. Blizzard |
| Mass. | Brockton | A of G | Apr. 29-May 17 | Ronald Ripley | Arne T. Thomassen |
| Mich. | Holland | A of G | May 6-17 | J. W. Beam & wife | Roy Hilton |
| Minn. | Pine Island | Gospel Tab. | May 5-17 | Norman Alexandre | Milton H. Edwards |
| Mo. | De Soto | A of G | May 10-24 | The Roland Hasties | Manuel Shoults |
| | Kansas City | Camp Meeting Tab. | May 10— | Z. E. Miles | W. L. Miles |
| | Kansas City | * Friendly | May 10-21 | Fred & Gladys Voight | Bill Cambers |
| | Moberly | Glad Tidings | May 10-24 | Jiin Parrack & wife | Chas. E. Pace |
| Mont. | Missoula | First | May 1-17 | Arthur Arnold | Eugene A. Born |
| N. Y. | Fairport | Gospel Center | Apr. 14— | Danny Hope | Albert D'Annunzio |
| N. C. | Edenton | First | May 5-10 | Andrew Stirling | R. O. Denton |
| Ohio | Steubenville | First | Apr. 28-May 10 | Douglas L. Hoke | Ethel Lawrence |
| | Windham | A of G | May 5-17 | Ralph A. Creider | Clifford C. Sutton |
| Okla. | Marlow | A of G | Apr. 26-May 10 | Ernest C. Briggs | Ervin Moore |
| | Oklahoma City | Capitol Hill Tab. | Apr. 26-May 17 | Gene Martin | O. M. Keener |
| | Pryor | A of G | May 10-17 | F. P. Bachman | N. W. Weddle |
| | Tulsa | Capitol Hill | Apr. 19-May 10 | C. L. Dixon | M. D. Hartz |
| | Tulsa | Carbondale | May 10— | Lee & Bonnie Krupnick | H. D. Pieratt |
| Pa. | Latrobe | Calvary Temple | May 10-24 | Wm. & Esther Ilnisky | P. S. Brendiar |
| | Punxsutawney | A of G | May 10-24 | H. E. Hardt | Donald Berkey |
| Tenn. | Memphis | First | May 10-24 | Watson Argue | James E. Hamill |
| | Shelbyville | First | Apr. 27— | Earl E. Blythe | G. A. Wilkerson |
| Tex. | Naples | A of G | May 10-24 | N. B. Rayburn | H. P. Elrod |
| | Odessa | South Side | May 10-24 | Robert Salter & wife | Wm. Bozeman |
| | San Antonio | ** Mission Pk. Stad. | May 7-17 | Morris Cerullo | J. A. Allard, Chmn. |
| | Waxahachie | A of G | May 10-24 | E. C. Lagnay | Ross Gentry |
| Va. | Front Royal | Full Gospel | May 10-31 | J. B. Woolums | T. B. Pierce, Sr. |
| Wash. | Hoquiam | *** A of G | May 5-10 | Virgil & Edythe Warens | Alvin Isaak |
| | Raymond | A of G | May 5— | Ruth Specter | Vernon W. Skaggs |
| | Twisp | A of G | May 10— | Mel Lager | David Westerfield |
| Wis. | Superior | *** Central | May 3-8 | Bob Olson | Reuben Peterson |
| | Waupaca | A of G | Apr. 20-May 3 | Fisher-Chaffee | Andrew Eytzen |
| Canada | Calgary, Alta. | Capitol Hill PT | May 3-17 | James Miller & wife | Charles Yates |
| | North Bay | Calvary Pent. Tab. | May 5— | C. S. Tubby | Robert Clark |

* Children's & Teen-agers Revival

** Citywide Tent Revival

*** Children's Revival

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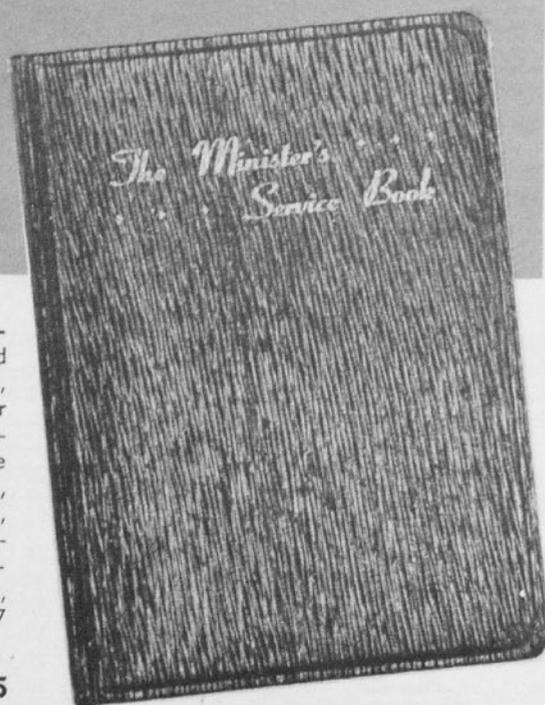
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2 EV 551

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SUMMIT MEETING

(Continued from page four)

ultation, while down in the valley of daily duty, humanity waits for a share of the help and counsel which we have received at the summit.

While Peter was yet speaking a bright cloud covered the scene. And an authoritative voice cried from the cloud: "This is my beloved Son in whom I am well pleased; hear ye *him*." God is both pleased with His Son and pleased with us as we "HEAR HIM."

To my mind one of the most significant occurrences at this summit meeting was its climax with a voice from heaven. After the heavenly ambassadors had disappeared and the transfiguration glory had vanished, Christ and God's word remained.

Even today God's pointed proclamation, "Hear *Him*," rings out above earth's babble. The revelation of divine truth given through Moses and the prophets reached its culmination in Christ. And God is speaking to us in these last days by His Son. To reject Christ's voice is to reject God's voice. "Hear and your soul shall live." The sinner's only salvation is to be found in Christ. The people of God would profit by paying more strict attention to what HE has to say. The man on the street needs wisdom from above. Leaders need divine direction. The whole world would do well to "HEAR HIM!"

He is Alpha and Omega, the beginning and the ending, the power of God and the wisdom of God! He is Saviour, Teacher, Master, Lord! His counsels are ours to follow. His promises are ours to claim. His warnings are ours to heed. His commands are ours to obey.

"Today if ye will hear His voice, harden not your hearts." "See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven" (Hebrews 12:25). God means business when He instructs us to attend to the words of His Son. Heeding them brings life; ignoring them, death. If we fail to hear the Lord today while He offers mercy, we must hear Him tomorrow when He pronounces judgment. Jesus Christ Himself asserts (Matthew 24:35) that His words are more stable than heaven and earth. And the words

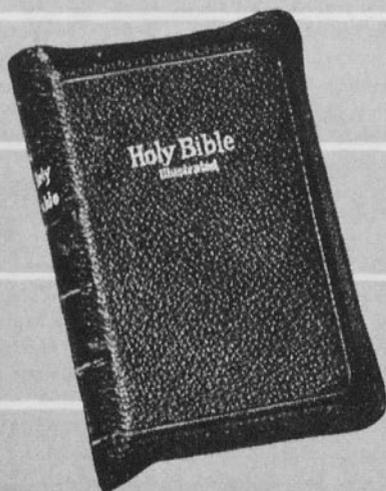


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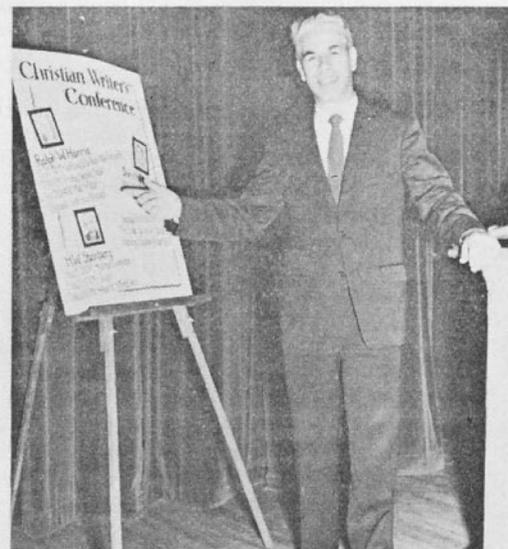
that Christ has spoken, the same shall judge us at the last day. "Take heed therefore how ye hear."

Hear *believingly*, for "without faith it is impossible to please him." Hear *expectantly*, "for he is faithful that promised." Hear *trustingly*, for "he that believeth shall not be confounded." Hear *obediently*, for "he that doeth the will of God abideth forever."

The transfiguration was a top-level event at a top-level spot with top-level results. It was the most important council ever held upon earth. Out of that summit meeting has come top-level advice for all generations—"HEAR HIM!"

Rising tensions grip mankind. Berlin, the current trouble spot, is only one among many places where situations may become explosive. But there is no problem of men or nations, even in the darkness of the present distress, but what could be solved if Christ, the great Mediator, were permitted to dominate the thinking of men, and if men would be guided by His Word. He is not only the highest but the *final* authority on all questions.

Still from above, over the din of raucous voices at earthly conference tables on every level, reverberates the voice from the excellent glory, "See that you listen to *Him*." Wise are the men and nations who heed it.



Ralph W. Harris at Conference

EDITORS CONDUCT WRITERS' CONFERENCE

The Religious Education Department of Southwestern Bible Institute at Waxahachie, Texas, recently sponsored a two-day Christian Writers' Conference with three editors from the Gospel Publishing House as guest speakers.

Ralph Harris, editor of Assemblies of God Church School literature, and his as-

sociate editors, Dorothy Morris and Hardy Steinberg, lectured on various phases of writing. They also devoted several hours to private conferences with students interested in Christian journalism. At the final session the editors formed a panel and answered general questions pertaining to writing for religious publications.

Although this was the first conference of its kind at Southwestern Bible Institute, Mr. Harris has conducted several other writers' conferences and workshops in various parts of the country. In 1956 his writers' workshops were conducted in connection with the Regional World Missions Conventions. He visited a number of Bible schools on that trip also.

A writers' workshop is now being planned by the Church School Literature Department in connection with the Advanced Christian Training School (A.C.T.S.) to be held at Central Bible Institute in Springfield, Missouri, June 1-5.

Prospective writers who are unable to attend a workshop may obtain, without cost, two tests which may be completed and returned for personal evaluation. One is a "Copy Readers' Test" which is designed to test the ability of a writer to spot and correct errors and generally put a manuscript in good form. The other is a "Story Completion Test," which gives the beginning of a story to be completed by the one taking the test. Address your request for either of the tests to Church School Literature Department, 434 West Pacific Street, Springfield 1, Missouri.

CHILD EVANGELISM MONTH PROCLAIMED

June is designated as Child Evangelism Month throughout the Assemblies of God. June was selected for this special emphasis because summer months afford increased opportunities for children's work. Churches, however, should establish a year-round child evangelism program.

Summer camps and Vacation Bible Schools are popular activities with boys and girls. Most of our districts sponsor their own boys and girls camps. Hundreds are saved and many receive the Baptism each year at these camps. Encourage the boys and girls in your church to attend the camp nearest them.

A Vacation Bible School is an excellent avenue for evangelism among boys and girls. The Gospel Publishing House has published a brand-new VBS course, "Flying With Christ." The course is interest-packed and fully Pentecostal.

Among the child evangelism activities which deserve year-round emphasis are: children's church, home Bible clubs, story hours, children's revivals, and released-time religious training in public schools.

For further information concerning any of these activities write the Child Evangelism Division, National Sunday School Department, 434 West Pacific Street, Springfield 1, Missouri.



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THE SANCTITY OF SEX, by Frank A. Lawes. Many books are available on the subject of sex, but this one has been written from a fundamental, evangelical point of view. One person has commented, "This is one of the most wholesome books. . . ." The book also has been spoken of as "the best book." Chapters are: Prologue, The Facts, Positive Redemption, Positive Thinking, Positive Courtship, Positive Engagement, and A Positive Conclusion. The author is frank. Cloth bound, 79 pages.

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PLANNING YOUR WEDDING, by Mary Detherage. You want your wedding to be something to remember with delight. Much of the perfection will come from clear thinking and planning NOW. This 16-page booklet is presented as a guide in the more detailed planning. It includes a listing of matters requiring attention beginning three months before the wedding. Counsel is given concerning expenses, invitations, seating of relatives and guests, pictures, gifts, cake, flowers, attendants, trousseau, newspaper accounts, rehearsals, reception, etc. A section has been included on informal weddings as well. The booklet, which has an overlap cover, fastened with a white cord tie, comes in a gift envelope.

3 EV 3553 35c

SACRED MARRIAGE VOWS, by Bernard Brunsting. Here is a gift booklet, giving the essential elements of the marriage contract. Part One is devoted to the husband. Divisions are: "Wilt Thou Love Her?" "Wilt Thou Keep Her?" and "Wilt Thou Honor Her?" Part Two is devoted to the wife. Divisions are: "Wilt Thou Obey Him?" "Wilt Thou Love Him?" Part Three is devoted to both husband and wife. The divisions are: The Family Altar, and The Family Life. In addition there is a Marriage Certificate, a Guest Register, and a Gift Register. A most attractive booklet! Recommended for the minister's gift-giving, as well as for other purposes. Gift envelope has been provided.

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THE HOME—A Divine Sanctuary, by Alice Reynolds Flower. What can I do to create a home that will last? How can we bring our disintegrating family life back to a place of stability and joy? In **The Home** you will find the answer—an answer based on principles that are as old as the Garden of Eden. **The Home** is a study book. Pastors and Christian leaders will welcome it for use among church youth. The individual, interested in the problems of his or her home, or future home, will find the book most useful. In the volume **home** is presented as God intended it to be: **A Divine Sanctuary.** Cloth bound, 185 pages.

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THE RECOVERY OF FAMILY LIFE, by Elton and Pauline Trueblood. This is an honest and fearless book, but it is basically a heartening one. The family can be saved! It tells **how.** The outline of the content given by the publishers is: 1. The family is in widespread decay; 2. The meaning of the family is the place to begin in the process of recovery; 3. The problem of the life of married women is crucial to our civilization; 4. Beyond a man's work in the world, fatherhood is an added vocation which a man neglects at his peril; and 5. The religious life of the modern home can be genuine and central. Cloth bound, 127 pages.

3 EV 2367 \$1.50

BUILDING HER HOUSE WELL, by Alice Reynolds Flower. In this book the author sets forth that marriage is a holy and wonderful arrangement put upon earth by God to bind together two hearts—and more, as the children come. It is important, she says, to make a success of marriage and to build a home that will glorify God and bless the world. Much of the success of the home must depend upon the wife, it is maintained. This book has been written out of years of rich experience for the benefit of every wife and mother, and especially for the minister's helpmeet. It is replete with vital truths for the homemaker. Cloth bound, 152 pages.

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OUR WEDDING TREASURE. This dainty booklet has been printed in soft colors on quality paper. Binding is with a white silk cord. The size is approximately 5 $\frac{3}{8}$ x 7 $\frac{3}{4}$ inches. On the centerspread you will find a lovely Marriage Certificate. Following that is a section for the listing of guests and gifts. Elizabeth Barrett Browning's poem on love, and appropriate Scriptures complete folded-page sections. Gift envelope keeps booklet fresh.

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LOVE, COURTSHIP, AND MARRIAGE for Christian Youth, by William W. Orr. In this 32-page book, the author, a minister, gives most helpful advice to the young. The book has been written in an informal style. The author begins with "Let's Chat About Love 'n Things" and ends with "And They Loved Happily Ever After." In between, much is said concerning Friendships, Contemplated Marriage, Choosing the Right Mate, Christian Conduct, Engagements, and Weddings. Designed to guide to true happiness.

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MAKE YOURS A HAPPY MARRIAGE, by O. A. Geiseman. If you are contemplating marriage, or if you have been married only recently, you could make no better investment of your next leisure hour than to spend it in the company of Dr. Geiseman. He discusses the many problems which confront young married couples and points the way to solutions. This is a book every young couple should read. Cloth bound, 74 pages.

3 EV 1969 \$1.50

THIS WE BELIEVE

(Continued from page seventeen)

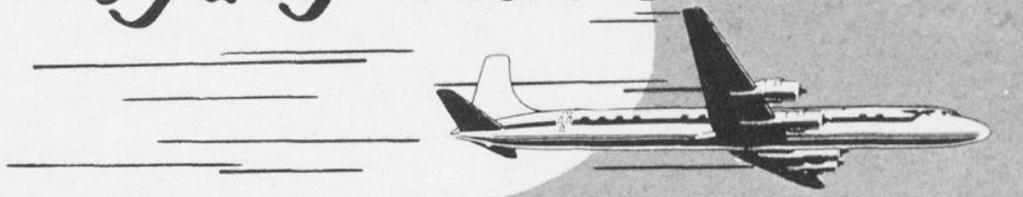
age of the ages to an eternal city and kingdom. Listen—"By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles [tents] with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God.... These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country.... But now they desire a better country, that is an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city" (Hebrews 11:8-16). This is "the city of the living God, the heavenly Je-

rusalem," "a kingdom which cannot be moved" (Hebrews 12:22, 28).

8. "Eye Hath Not Seen, nor Ear Heard, Neither Have Entered Into the Heart of Man, the Things Which God Hath Prepared for Them That Love Him. But God hath revealed them to us by his Spirit" (1 Corinthians 2:9, 10). "And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things, and I will be his God, and he shall be my son" (Revelation 21:3-7).

(END OF SERIES)

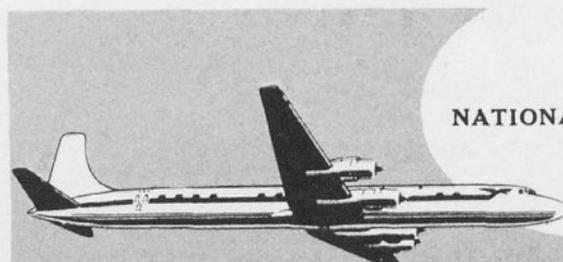
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Wide World photo

SURVIVAL

BY ELVA M. JOHNSON

WHAT WOULD HAPPEN IF AN ATOMIC BOMB SHOULD fall on Cleveland, Ohio, or any other city of comparable size? We are told that a direct hit would snuff out a quarter of a million lives instantly, and everyone within a 500-mile radius of the city would be facing death in a matter of hours as a result of radioactive fallout. Death would stalk the streets, filter in the windows, poison the air. Survival under such conditions is only possible through the advance preparation of a place to hide from the deadly rays given off by millions of radioactive particles in the air.

Thinking men in high places constantly stress this need for advance preparation of a place to hide from the wrath of man. And while we respect their wisdom and appreciate their concern for our individual welfare, still we are more comfortable when they keep the warning general rather than personalizing it.

In the same way, men will listen to the warnings of the gospel more readily if they are kept impersonal and refer to the masses rather than to the individual. But when the bomb falls, it is individual survival that will suddenly become all-important. And when the dead, both small and great, stand before God it will once more be a highly individual matter. Survival in that day will depend upon only one thing—advance preparation.

The Office of Civil Defense offers a set of simple plans giving the minimum requirements for a home shelter you can make for yourself in advance of the attack. The walls and ceiling must be from one to three feet thick. Windows, if any, must be shielded with thick layers of bricks or sandbags, and the doors reinforced with concrete blocks.

The Bible contains the only effective plan for soul survival in the face of God's wrath against sin. It outlines clearly the ravaging effects of sin's attack on every human soul, and points out that we are utterly unable to save ourselves from our sins and their consequences. If it stopped there, giving us no hiding place, no shelter from

the wrath of God, we would have reason for deepest despair. But there is hope. When there was no arm to save and no eye to pity, God Himself provided a shelter for us in the Rock of Ages.

Because He so loved the world and every individual in it, He put survival on an individual basis and "gave His only begotten Son, that *whosoever* believeth in Him should not perish, but have everlasting life." At fearful cost God has opened the way of life for us who could rightfully expect only death as the wages of sin.

Then, just to make sure we don't miss the way, there are signs all through His Word which point the way to the refuge. Read them for yourself: "Behold the Lamb of God which taketh away the sin of the world" (John 1:29). "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12). "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24). "Him that cometh to me I will in no wise cast out" (John 6:37). "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matthew 11:28).

The survivor of an atomic attack becomes a virtual prisoner inside his cement shelter. His supplies are limited. Outside, chaos reigns, and he knows that eventually he must go out there and pick up the tangled, broken threads of existence again.

How different with the one who has come to Christ for shelter! His sins are hidden under the blood of Jesus, never to be remembered against him any more. Old things have passed away, and he begins, not a limited, fearful existence but an *abundant* life. "I am come that they might have life, and that they might have it more abundantly," said Jesus. We only begin to live when we come to Christ. Will you accept His invitation, not only to survival, but to abundant, eternal living, begun even here and now! ◀◀